Three Thousand Years of Indian Decadence

An introduction to the epochmaking literature
and revolutionary view point of

Pt. Motilal Shastri

आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायताम्
राजस्थान वैदिक तत्व शोध संस्थान
मानवाश्रम विद्यापीठ, जयपुर-[illegible]

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केन्द्रीय संस्कृत विद्यापीठ, जयपुर

पुस्तकालय

पुस्तक संख्या………………………………

वर्गीकरण संख्या………………………………

केन्द्रीय संस्कृत विद्यापीठ, जयपुर

पुस्तकालय

वर्गीकरण सं०..................

पुस्तक सं०..................

दिनाङ्क..................

राष्ट्रिय संस्कृत संस्थान
जयपुर परिसर, जयपुर
पुस्तकालय
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यह पुस्तक नीचे अङ्कित तिथि या उससे पूर्व लौटा दी जानी चाहिये। यदि पुस्तक निर्धारित तिथि से अधिक समय तक पाठक अपने पास रखेंगे तो 5 पैसे प्रतिदिन के हिसाब से विलम्ब शुल्क देय होगा।

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मानवाश्रम विद्यापीठ, जयपुर-११

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THREE THOUSAND YEARS OF INDIAN DECADENCE.

(An introduction the epoch making *Vedic* Literature and fundamental viewpoints of Respectable Pandit Motilal ji Shashtri)

CONTENTS

Note : This small book is, rather, a long article. There are no chapters and no headliness. This content will therefore be useful to readers for reference.

S. *No.*	*Subject*	*Page*
1.	End of Foreign rule	1
2.	Beginning of new construction	"
3.	Spate of Cultural Celebrations	"
4.	Aversion to Religion	"
5.	Encouragement to minorities	2
6.	Hindus-communal and reactionary	"
7.	Foreign education and enlightenment.	"
8.	Homage to India's past.	"
9.	Dependence on intellectual crumbs of the west.	3
10.	The confused "We"	"
11.	We-the modern educated Indians.	"
12.	We-ignorant of India.	"
13.	We-victims of sectional hypocrisy.	"
14.	Cause of decadence.	4
15.	Period of decadence.	"
16.	Ignorance of fundamental literature.	"
17.	Popularity of entertaining literature.	"
18.	Emotionalism in India.	"
19.	Expliotation of people's faith in religion by greedy classes.	"
20.	The crafty and farsighted British regime.	"
21.	The New Indian-"Slaves-by-consent".	"
22.	Freedom to choose servitude.	"
23.	*Sanskriti* and *Sabhyata.*	5
24.	Literature of India.	"
25.	Indian culture and actual practices.	"
26.	Meaningless philosophy.	"
27.	Intellectual accrobats.	"

S. No.	Subject	Page
28.	Seperation of life and learning.	5
29.	The Indian tradition.	,,
30.	Connection of Subtleties of nature and actual practices.	,,
31.	Man and culture.	,,
32.	Concept of Man.	,,
33.	Body and Man.	,,
34.	Mind and Man.	,,
35.	Intellect and Man.	6
36.	Self contained words.	,,
37.	Irrelevance of Synonyms.	,,
38.	Technical words and their meaning.	7
39.	*Manav* or Man-its meaning.	,,
40.	Man-son of *Manu*.	,,
41.	*Manu*-the well-known King.	,,
42.	*Manu*-the basic centre or self.	,,
43.	Man-totality of body, mind, intellect and self.	,,
44.	Natural and anatural facets.	8
45.	Neglect of any facet.	,,
46.	Neglect and its consequences.	,,
47.	Man-a reproduction of natural order.	,,
48.	Earth, Moon, Sun-three manifest parts of nature.	,,
49.	The unmanifest part of nature.	,,
50.	Two divisions of unmanifest.	,,
51.	*Swayambhoo* and *Parmeshthi*.	,,
52.	Intellectual pride and its consequences.	9
53.	Equality in vision.	,,
54.	Difference in behaviour.	,,
55.	Four facets of nature.	,,
56.	Four facets of Man.	,,
57.	Four facets of family.	,,
58.	Four facets of Indian society.	,,
59.	Difference of Figure, nature and ego (*Akriti*, *Prakriti* and *Ahankriti*).	10
60.	Definition of culture.	,,
61.	Eternal culture.	,,
62.	*Pranawa* and its definition.	11
63.	(अ) *Aa*, (उ) *u* and (म, *Ma*	,,
64.	Three properties of nature.	,,
65.	Base, cause and effect-the universe.	,,
66.	*Kshar*, *Akshar* and *Awyaya*.	,,

S. No. *Subject* *Page*

67. Culture-a basic essential. 11
68. Cultural practices and cultural celebrations. "
69. Intellect and matter. 12
70. Relation, Semi-relation and non-relation. "
71. Relationship of word and its material content. "
72. Beyond nature and Anti-nature. "
73. Man and nature. 13
74. Master of nature. "
75. Absolute constant culture. "
76. Time, space and direction. "
77. Invaluable treasure of *Vedas.* 14
78. Ignorance of *Vedas.* "
79. Lamentable utterances of western Indologists. "
80. Maxmular and *Shatpath Brahman.* "
81. Discussion between *Swaidāyan* and *Gautam.* "
82. Some scientific questions. 15
83. Intellectual Bankruptcy. "
84. *Puranas* and Devotees of *Vedas.* "
85. Eighteen subjects of *Puranas.* "
86. Subjects, objects and Personified forces. "
87. Mythology and ridicule. "
88. Mythology and modern system. "
89. Three components of Indian literature. 16
90. *Sanskriti* and its two parts. "
91. One and multiple. "
92. *Jnan* (knowledge) and *Vijnan* (Science) 17
93. Material, physical and Vital spheres. "
94. *Dharma* and culture. "
95. Four forms of *Dharma.* 18
96. Four putpose of life. "
97. No superiority or inferiority "
98. Indian tradition and (a) Freedom of thought (b) Discipline of action. "
99. Discrimation in behaviour. "
100. Fundamental principle of Human relation. 19
101. Equality in attitude : Difference in behaviour. "
102. Hatred is not discrimination. "
103. Age of science and psycology. "
104. Natural difference amongst Men. 20
105. Worship of animal. "

S. No.	*Subject*	*Page*
106.	Technical meaning of narratives.	20
107.	Discrimination based on nature.	,,
108.	Consequences of indiscriminate behaviour.	21
109.	Imitation, following, practice and devotion.	,,
110.	Traditional customs and scientific base.	,,
111.	Literature, *Dharma* and culture.	,,
112.	Anatural culture and worldly culture.	22
113.	Indian and material life.	,,
114.	Guidance on details of life.	23
115.	Matter-a means for man.	24
116.	Selfishness-an admirable quality.	,,
117.	Difference between self and body.	25
118.	Kindness and non-violence.	,,
119.	Sacrifice of nation to foreigners.	,,
120.	Four rewards of honour, power, wealth and service.	26
121.	*Brahmans* and honour.	,,
122.	Study in isolation.	,,
123.	Fatal victorian announcement.	27
124.	Subservience of scholars to state.	,,
125.	British Regime and earlier rules.	,,
126.	Duties and livelihood.	28
127.	Propagation of *Dharma*.	,,
128.	Practice of *Dharma*.	29
129.	British conspiracy to enslave Indian intellect.	,,
130.	Conspiracy of commercial class.	30
131.	Toleration of tyranny by Indian nation.	,,
132.	*Brahmans* should be independent of state.	,,
133.	A meaningful *Shruti*.	31
134.	Classes of wealth and labour.	33
135.	Commencement of India's fall.	,,
136.	Close relationship of state and *Dharma*.	34
137.	Mean practices in the name of *Dharma*.	35
138.	British regime-an organised commercial Enterprise.	36
139.	Encouragement to secterianism by present regime.	,,
140.	Hindus and state Emotionalism.	37
141.	Spirit of servitude in *Brahmana*.	38
142.	Four spheres of worldly culture.	,,
143.	Four aspects of natural structure.	39
144.	Two facets of *Purush* and *Prakriti*.	40

॥ श्रीः ॥

श्री पराम्बायै नमः

श्री आचार्य चरण कमलेभ्यो नमः

सहस्रधाः पन्दशान्युक्था यावद्द्यावापृथवी तावादित्त् ।
सहस्रधा महिमानः सहस्रं यावद्ब्रह्म विष्ठितं तावती वाक् ॥
— ऋकंसहिता १०।१।४।५८

After a long period of foreign domination on the ancient nation of India, the country became free ten years ago. It became, free form shackles of foreign domination of administration. People have twice elected their own representatives with free and unfettered choice in two countrywide general elections and it is a matter of deep satisaction and pride that these elected representatives of our people are ruling this nation and its people to day. They are trying to solve various gigantic problems, which they say and the people believe, the country is facing to-day. Heaps of projects have been launched and they have been given the name of various plans which, when completely successful, (we are so assured) will change the pattern of life of Indian man. Of the various new activities launched, since our nation is being ruled by our own men in place of foreigners, the most-publicized and propagated activity of the modern rulers and their administration is, what is described as: *Cultural Activities*.

There is a spate of such cultural celebrations throughout the length and breadth of our nation today. Dances and musical festivals, folk lores and folk songs, arts and crafts are displayed, encouraged and demonstrated as activities of *Indian culture*. Our government has been very eager to establish international cultural relationship with countries of the west so that they may know and appreciate our culture and mutual friendship may be established and strengthened. With this purpose in view a continuous flow of delegations of dancers, musicians, artists, film actors and actresses and others visit foreign countries to acqaint them with *Indian culture* and civilization of Indian man. And thus this Indian nation is displaying its independence and is progressing forward.

In doing all this, special care is taken of one thing. That there may be no trace of any 'narrow' reflection of the 'reactionary' tradition of religion for which this nation is known for centuries in history. By this, you should not conclude that various sects propagated by various eminent individuals at various occassions in different parts of the world are suppressed. No, Our state is secular. Therefore it gives all support to followers of Hazarat Mohammed and Jesus christ, lest our international reputation might be adversely effected. Our state is secular: this does not mean that it cannot lend state patronage on a gigantic scale to countrywide celeberations of Buddha's anniverssary and hundreds and thousands of rupees can not be spent from state treasury for propagation Budhist ideas. Similarly other sects like Janies, Parsees, Sikhs etc also recieve full and unhesitant support and patronage from our state, which is eager to get applause from 'minorities', so that minorities may not be suppressed by majority. Now remains only the vast majority of people called Hindus. These people are communal and reactionary. They are narrow-minded and rooted in old ideas. Of course, some of them who have become enlightened due to education in foreign countries, or by foreign teachers in their homes, or in foreign institutions or in institutions where western education is imparted, have become 'progressive' and 'modern' and that is why they are ashamed of calling themselves Hindus. These 'moderns' and 'progressives' apart; all other people, millions of them, are steeped in old ideas; they practice old customs and observe ancient traditions of a very very old and unknown past.

This of course's does not mean that our nation and our rulers do not offer homage to the India's past, which was great, We believe it was great because many great foreigners, indologists, intellectuals and scholars have stated after laborious research that this nation was at one time advanced and progressive. Its trade was developed, its commercial field extended to various lands and so on. Thus we must thank the western indologists. that they have praised some part of India's past. Otherwise 'we' could perhaps, say nothing regarding it, because, after all, our knowledge about India comes from the writings of foreign indologists and scholars. We know our nation from their eyes. If they say that the period of Gupta Dynasty was the 'golden age' of India's past, we believe it and repeat it in a parroot-like manner. It they tell us that no historical data is available regarding India before this period, we gratefully repeat the same. If they say that Dharma (religion) and politics are two different things and they have no relationship whatsoever, we say, "Of course, to mix the two is a retrogade step and therefore we must keep the two entirely seperale." If they say, these traditions of Indian people are based on supertistion and blind faith, that they are carried forward form tribal ages, we believe and prepare ourselves to throw those tradition to wind. If in their dictionary and in their parlance culture means dance, music, painting and arts and crafts, we eagerly look into our own language and find out a word *Samskriti* and say "yes *samskriti* means culture and culture means dance, music ete." If they talk of religion, we look into our language take out the word *Dharma* and say, "yes, this is religion". And if somebody says "religion is opium of society" then this *dharma* is opium and we must throw it away. We do this with indecent haste and without waiting for a moment and enquiring whether these words have any meaning of their own and whether they have been correctly juxtaposed. Thus we impute foreign and western ideas and meanings of western words to our own terminology and go on living on the intellectual crumbs of the west.

But who is this "We" ? Is it the sipmple people of India ? No. They are engaged in observing their own customs and traditions irrespective of the onslaught of modernism, rationalism and intellectualism; irrespetive of the fact whether he can advance any plausible reason for any of his acts or not. He continues to bathe in Ganges with devotion, continues to celeberate all his functions of *Mundan*, *Yagnpoaveet*, *Vivah* (marriage) etc in traditional style. It is true, his devotion and faith is being put to strain, but even then he continues undaunted and on his way. Then who is this "We" ? This means "We", who do not know India as Indians. We, whose body has been reduced to a most unhealthy state due to generations of undernourishment under foreign rule. We, whose mind has become restless due lack of to proper entertainment-an entertainment which adds to bliss and not to pleasure, forbearer of dissatisfaction. We, whose intellect has become fatigued and overburdened under the weight of foreign ideas, thoughts and mode of life. We, who have been brought up in an educational system created for manufacturing useful clerks for state machinery. We, who have become dumb-founded due to striking progresses by fordign countries in fields of material science and find ourselves lacking in it and lagging far behind them. We, who are eager to know our own nation and its heart and when in this eagerness of ours, we turn to our literatuere, we find heaps of books and volumes talking of philosophy, which does not make any sense to us and which does not put before us any practical way of a useful life. We, who have faith and and devotion in our veins, but which is shattered when we meet sects and sectarians around us; when we find people of doubtful morals and characters trading in the name of religion and god. We, who find that the interpretations given by so-called scholars and learned persons in respect of our ancient and traditional books appear inconsistent and irrelevant and that every interpreter gives "his own" version of those scriptures. We, who find achievements of modern science dazzling us and leaving us under the heavy weight of inferiority complex. We, who do not know our past because we are told that ancient Indians did not keep any consistent and continued history. So this *modern educated Indian man* is "we", who raises these questions and being unable to get their answers runs towards the west; believes, what he is told by them as the last word of wisdom and truth and hurriedly and emotionally tries to ape them in an effort to convince them that he is marching forward and will be with them after some endevour.

This then, is the state of present-day India. Why is it so ? Is it the fault of modern rulers, our own elected representatives ? Is it simply the fault of those foreign scholars, to whom we have reffered in the foregoing lines ? Is it simply the fault of the outgoing British regime ? Or is it the fault of "we" whom we have described above ? All these are partial answers. It is difficult to answer this in a single sentence and it will be more difficult to fully understand it without going deep into its meaning and significance. But modern mind is adopted to precision and we must say therefore that the *last three thousand years of Indian nation are responsible for this state of affairs.* These three thousand years cosntitute the period of Indian decadence. These three thoueand years constitute a period of continued cultural (*Samskritik*) degenaration of this nation.During this period nine grave "illnesses", from philosophy to sectarianism-have kept this nation in their grip and have shattered it. During this period study of basic fundamentals and their actual practices in life, which lead to welfare and bliss, became subdued and entertaining poetry written either in praise of rulers or giving sensual satisfaction to readers came to be khown as literature. During this period "eagerness" of propagating "Indian" thoughts abroad became evident. During this period emotionalism, born of ignorance of basic Indian fundamentals, made the country weak and vulnerable to foreign aggression. During this period untold tyrannies were inflicted on Indian wisdom under foreign rule. During this period greedy and selfish looted the people and exploited their devotion and faith by initiating innumerable new sects. And last, but not the least, the crafty and farsighted British regime brought a vast number of people under the grip of their educational system, alienated them from the main stream of Indian thought and culture and brought them up in western thought and ideas, under the garb of liberty and progressive policy, in such a subtle and skillful fashion that they have become "slaves-by-consent".

This is that spirit of servitude which engulfs this class of people, who have made education imparted to them, the basis of their personality. They are unable to shed this completely and are therefore unable to understand their real self. As a matter of fact they are not prepared in their heart of hearts to bear any thing which is Indian. And this is the state of nation which, we are told, has become free and is now sovereign, independent and democratic. Have we become free to choose the path of servitude willingly and freely ? This is that heart-rending question, which burns like fire in the heart of every true Indian and to which fuel is added when he finds that dancers, acrobats and film actors are representing his culture (*Samskriti*) before others.

One naturally askes then, what do we mean *Samskriti or Sahhyatal culture or civilization*) What is an Indian man and what us his culture ? What doesthe Indian literatu-re consist of and what does it tell is ? These are vital and big questions. But patient and persistent study devoid of any lust for name, fame and wealth or of pleasing the rulers or their supporters, free from fear of being called names, being branded a reactionery and retrogade, will, by the blessings of Indian Samskriti, unfold the questions before our eyes and on finding these answers we can understand our own form and form of our nation and its culture. Only then, we will know the system of life and actual practices which gives man a peaceful, contented, satisfied and healthy life.

Before we proceed further, it is necessary to state certain things, lest various interpretions might be put to these lines. We must keep this in view that Indian culture consists of actual practices of life and not simply philosophical discourses. It was during the last three thousand years that a section of people, calling itself philosophers, appeared on Indian scene and claimed that it was their previlege to 'meditate' about the unknown and that their duties and responsibilities ended with this. They had nothing to conntriute to make human life more full and blissful. These intellectual acrobats dragged learning away from actual life and made it useless for commn people. Indian tradtion is entirely different. Its greatness lies in the fact that the Rishis discoursed and discussed various mystries and subtleties of nature, brought them down to earth and converted them in actual practices. Indian traditions based on *vedas* have this greatness and that is why their practice leads to a fuller life. Therefore all that is being submitted in the following pages is a part of a wellordered scheme of life based on man's culture.

Man and Culture: there are two significant questions. What is man ? What is culture ? Both these questions are mutally interelated and great care and attention is essential to understand and assimilate them. When we utter the word man; do wo mean the body, consisting of eyes, nose, ears, mouth ete. ? No. We mean something more, because assemblage of these organs constitutes the body and body is common to all sentient and inanimate beings. Even lifeless stone, clay etc. also have a body. Eeven trees, herbs, plants, insects, birds and beasts have body. Man, if he were body, would be nothing different than these inanimate 'things' of nature. But man is not a 'thing'. According to Indian thought nothing and none is greater than man (नहिमानुषात श्रेष्ठतरं ही किंञ्चित). Obviously he is not great simply due to his body, because there are things and many beings in nature which are more beautiful than man in body.

The next aspect of man is his mind. Mind, according to Twentieth century chambers dictionary, is the faculty with which we think. But we are not using the word mind here with this meaning. To think is property of intellect, which is the thinking facet of man and which we shall soon point out as the third faect of man's form. Mind is different from intellect and is used for the idea which is conveyed by the word *MANA* (मन) of Indian language. Mana (mind) is that part of man which causes wavering and indecision. It causes fluctuation. Intellect is that part which decides. Intellect goos towards subjects, but subjects come to mind. Mind is influenced by the obvious and decides accordingly. Intellect screens and analyses the subjects and decides on that basis. Emotion is mind's property and conviction is intellect's characterestic. Mind is wavering, intellect is firm. Mind runs outwardly, towards objects in nature. Intellect is directed inwardly. This mind is the second facet of man.

Does this complete man's form. ? No. All other beings in nature are blessed by nature with this faculty of mind. Who can give more pleasure in singing than the cuckoo ? This is her faculty of mind. Similarly many other birds have this characterestic.

The third facet of man is intellect (बुद्धि). Form of intellect has been indicated above, while explaning the meaning of mind. There are animials which have intellect. Sometimes they display more intelligence than man. Therefore, this also is not the distinguishing characterestic of Man.

Then in what does the '*man-ness*' of a man lie ? This is that intricate question which must be answered before one can find out duties and responsibilities of man. Only after getting answer to this question, we can proceed to understand culture and civilization of Indian Man.

In Indian literature (not of the three-thousand-year-brand) proper word for man is *Manaw*. It should be pointed out here that one of the basic characterestics of Indian language (Samskrit) is this that meaning of every word is contained in the word itself. If will be difficult to understand this for those, who impute meanings to words. But in Indian language no outside reference is necessary to understand meaning of any word. Every word is made by interrelationship of prefixes and suffixes with certain basic roots. Thus every word carries a positiive and definite meaning with it. This uuique characterestic has given a precise content to every word. Ignorance of this characterstic has caused multiplicity in interpretartion of ancient Indian literateture, pertaining to knowledge and science. This has resulted in another thing, which readers must keep in view. In view of the fact that every word has its own precise meaning, no word even in Sanskrit can be as substitute for other. One of the basic blunders, which have subdued India's basic literature related to science and knowledge, has been this practice of certain scholars to characterize various words as synonyms. For example *Ishwar*, ***prajapati***, *Bhagwan*, *Parmeshewar* etc were construed to mean the same–God, As a matter of fact these are techanical words conveying entirely different meaning and holding in their technical definitions key to various sciences of creation and other branches related to nature. Ignorance of this system caused much confusion due to which these treasures of knowledge and science (*Ved-Purana*) remained simply an object of blind worship and devoted repetitive recitation. It was due to this confusion that western indologists like Maxmuller and others were unable to comprehend the meaning of various fandamental books of Indian literature and whatever they have interpreted is fantastic and irrelevant, while full credit is their due for the zeal and perseverence with which they studied Indian literature. But to abscence of definitions of these technical terms, describing, depicting and explaining various processes and events, in creation and nature and secondly, due to absence of proper and scientific understanding of Indian cultural practices imbibed, in day to day life of average Indian, they failed to understand or interpret India's basic treasure of literature correctly. Why ahould we blame them when Indian scholars themselves have been grooping in darkness for the last three thousand years due to their ignorance caused by lust of name and fame and desire to please rulers and their benefactors ?

We were saying that the word for man in Indian literature is *Manaw*. Applying the same principle of construction of words elucidated above, meaning of Manaw is मनुरपत्यं मानवः This means son of Manu. This does not refer to the wellknown king Manu. Manu means "Centre" of man. It is that basic 'essential' which is foundation of the whole universe. It is the central truth. This 'centre' exists in all beings. In others, it exists in a diffused manner. But in *Manaw*, it exists as a centre-truth of the whole being. This Manu, is *Atma*. It is not soul. Soul has been imagined to be 'some thing' which leaves the body after a man is dead. There is no such vaguness and imagination in Indian literature. We shall call this Manu as self. It is this 'self' of man, which differentiates him from other beings. Thus it is clear that you cannot be called man, according to Indian vedic viewpoint, if you have a beautiful body. You cannot be called an Indian man, simply because you happen to have a very entertaining mind, because this also is not the 'manness' of man. Similarly if you have a sharp intellect olny, you cannot claim to be man. This also is a common characterrstic of animals. Of course, there may be difference in proprtion of these various properties. So it is now clear that till you have only body, mind and intellect, you are included in the category of other beings. It is only when this SELF is manifest and expressed in you, when you associate yourself with that eternal unmanifest 'Self' that you can call yourself a man.

At this point it is relevant to point out that body, mind and intellect are parts of nature; self is beyond nature and therefore we shall call it *anatural.* If these three natural facets of man remain engaged in their functions, in the direct shadow and observation of self, they lead man to contented, satisfied and healthy life. If these three facets turn away from that self; they cause disintegration of man's personality and lead to his fall and unhappiness. Man, therefore, is an integration of Self, intellect, mind and body. None of these four facets is to be neglected. Indian philoshophers of the last three thousand years made a fundamental mistake, when they decried and looked down upon mind and body as some despicable thing and remained engaged in meditation. This resulted simply in production of meaningless verbiage from them which can not provide blissfulness to man. In view of the fact that organs of human body open outwardly, they run outside and can view only those things (पराञ्चिखानिव्यतृणत्–स्वयम्भू–स्तस्मात–पराङ्ग, पश्यतिनान्तरात्मन्) they connot direct themselves inwardly and therefore, it is difficult for one to visualise the self by bodily organs. Intellect is in proximity of self. Therefore with devotion and continued study and by the kindness of Indian culture, one can see and understand the form of that self.

If may be pointed out here that man's form is exactly a replica of the natural order. The scheme of nature before us is as follows : The earth on which we exist, the moon and the sun. Then there is some thing beyond it and let us call it–(*Awyakta*) unmanifest. That unmanifest is represented in man's form as the unmanifest self. Intellect of man is solar and mind is lunar. Man's body is earthly. Thus these four facets of nature namely sun, moon, earth and the unmanifest are reporesented in the form of man as intellect, mind, body and self respectively. Solar vital forces (*Prana*) cause intellectual faculty, lunar ***vital forces*** (Prana) cause mind. Just as moon is always changing, mind too is wavering. Just as moon's glamour depends on Sun, similarly mind can remain satisfied only on the basis of intellectual control. Body is made by earthly vital forces. *

The unmanifest portion of universe is further divided in two facets:– *Swayambhoo* and *Parmeshthi*. Just for understanding one may point out to the sky and say that (*Paramakash*) the Great Sky is *Swayambhoo* and the blueness in it is indicative of *Parmeshthi*. *Swayambhoo*, *Parmeshthi*, Sun, Moon and earth – these are five facets of universe and on this the science of five facets of creation in vedas is based. Understanding it fully will clearly bring before us the form of whole creation.

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* The form and meaning of these vital forces is the basis of Indian science and knowledge and is not explained in the article.

Thus we have before us a very short outline of the form of man from the viewpoint of Indian basic fundamentals. Man is a well ordered integration of body, mind intellect and self. Self is boyond intellect (यो बुद्धे परतस्तु स:)

Therefore to visualise it, we must first free ourselves from intoxicating pride of our intellectual greatness. These four factors are related to the four facets of nature, namely earth, moon, sun and unmanifest. This unmanifest self exists in other beings in a diffused manner and in man it is expressed in its own form. It is due to this viewpoint related to self that Indian man looks at all in an equal manner. His practical behaviour towards others is different in accordance with the fact whether the object he is dealing with is mainly dominated by body, or by mind, or intellect or by self.

In this context one may refer here that these four facets are reflected in Indian family also. The elder, the head of the family, is Atma or self of the whole family. All other members of the family (like other facets of body) are integrated in one thread by this *Kula Vridha* (the elder). The earning adult son of the family is in place of intellect.

Women of the family are its mind and children its body. As body and mind form one group, similarly women and children form one group. And as intellect diverted towards self and the self form another group, similarly the head and the earning adult form another group. The Atma or the unmanifast is the base under whose sphere various facets of nature or of body remain engaged in their own operations independently, yet in interrelation. Similarly various organs of family operate under the observing sphere of the head of the family.

Sun is the centre of universe and existence of the whole universe is dependent on it. So is the case with the earning adult member of the family. This system of family based on Indian basic viewpoint is not simply a result of imagination. It is based on scientific understanding of nature as discovered by the Rishis. As pointed out earlier, the greatness of Indian Rishis lies in the fact that they discovered and saw those subtle basic fundamentals of creation, which the modern material science can not yet concieve, and they also applied those basic essentials to man's life so that he may take all advantages of nature and be benifitted by it. In our ignorance or infatuation caused by pride of intellect or mind or body, we are depriving ourselves of those blissful practices and are therefore leading ourselves on the path of ruin.

This fourfold natural division has not only been applied to Indian family, but also to Indian society. This is known as *Varna-Vyawastha*, of which there are four divisions: *Brhahman*, *Kshatriya*, *Vaishya* and *Shoodra*. Ignorance of the scientifice basis of this order and extremely secterian and dogmatic practices based on hatred and not on scientific understanding and knowledge, have resulted in malignment of this *Varna-Vyawstha*. It may be pointed here that men in whom the facet of earthly body is predominent are *Shoodras*, those in whom the fact of lunar mind is predominant are *Vaishyas* and those in whom solar intellect is predominant are *Kshatriyas* and those in whom self is predominant are *Brahmana*. It must be remembered that these four *Varnas* are not applicable to men alone. In other spheres of nature also these four Varnas appiy. Even in plant and trees, there are *Brahmana* trees, *Kshatriya* trees, etc. This is a very subtle science and the Indian Rishis had ordered Indian society on such a natural basis that it became intregrated and balanced. There are some who talk of equality amongst men and claim that there is no difference between man and man. These modern humanists will agree that there is difference between an alsatian dog and an australian dog. Why this difference. when form and figure of both is the same ? All men are on equal plat torm form the viewpoint of figure. There is difference amongst them acording to nature (*Prakriti*) and there is a further subtle difference amongst the people of the same natural group according to *Ahankriti*. Thus these three characterestics *Akriti*. *Prakriti* and *Ahankriti* cause *Jati*, *Varna* and *Gotra*.

This is a natural truth and there is no questions of imputing any outlook of hatred in it.

A phsycologist can understand the condition of his subject, by his movements and can draw conclusions, while the same movements will convey nothing to an ordinary layman. But this does not mean that physycologist is a liar and is indulging in imaginary nonsense. It were the Indian Rishis who by undaunted devotion, unflinching faith and untiring efforts uncovered the mystries of nature and gave to Indians an order of life related to individual, family aud society which, if observed properly, result in a healthy body, a satisfied mind a contented intellect and a peaceful and quiet self. This leads to a happy farmily, a well ordered society and a prosperous nation. And such an individual, family society and nation engages itself in cultural (*Samskritik*) practices and cultural celeberations, imparting bliss to all and fulfilling his ideal of not giving pain to any body and making every body happy. These principles and ideals have been expressed on various occassions in Indian literature: सर्वे सन्तुसुखिनः सर्वे सन्तु निरामया । माकश्चित् दुःख भाग भवेत

Before we try to understand the forms of cultural practices and cultural celeberations of India it is essential to understand in short what is culture. Indian culture is called eternal culture. *Sanatan Samskriti*. We call Ishwara

(God ?) as eternal or Sanatana. - What is the form of this Ishwara in India's basic literatue ? This has been expressed by the Akshar (letter) *Om* (ओम) or Pranva as expressed in तस्य वाचक: प्रणव:

Pranawa is outline and definition of our culture (*Samskriti*). In *Om* (ॐ) Pranawa there are three letters *a* (अ) *u* (उ) and *Mb* (म्) These are three branche, of nature. For nature the term *Akshar* is used. The three *Akshars* of natures are as follows: one is *Vishwadhar*(विश्वाधार) Akshar or the nature, which is base of universe. The second is *Vishwkarta* Akshar or nature 'which' causes the universe, and the third is Vishwamoorti Akshar or the nature which is this universe.

Thus there are three natures:- universe; the cause of universe and the base of universe. When a potter makes a pot the ground is the base, the clay is the cause and pot is the product.

There are three *Guna* or properties, Nature has three properties-*Satwa Raja* and *Tama*. The base of universe is *Satwa Guna*, the cause of univ erse has *Rajoguna* and the universe is *Tamoguna*.

The base of universe motivated by *Satwaguna* is master of the sphere of intellect; this is Aa (अ) of Pranawa.

The cause of universe motivated by *Rajoguna* is master of the sphere of mind. This is (उ) of Pranawa.

The universe motivated by *Tamoguna* is master of the sphere of body. This is (म)

The Akshar, (म) expressed by the image of Tamoguna; master of the sphere of body. Universe, related to figure is called *Adhibhootam*. (म्)

Akshar expressed by *U* (उ), image of *Rajoguna*, master of the sphere of mind, cause of universe, related to nature is *Adhyatmam*.

Akshar expressesd by *a* (अ) image, of *Satwa Guua*, master of the sphere of intellect, base of universe, related to *Ahankriti* is *Adhidaivata*.

First Akshar is image of universe, second Akshar is image of Akshar. third Akshar is image of Awyaya. The base of universe is also called lord of universe. The cause of universe is also called *Atma* (or self) of universe. And universe, of course, is universe.

The basic essentials related to *Awyaya Purush* is *Samskriti* (culture). Eternal do's and dont's, proved by nature, inspired by devotion based on basic fundamentals; having *Satwa* characterestics and related to intellect following Awyaya are cultural practices (सांस्कृति आचार).
Celeberations related to direction, space and time related to mind and body, regulated by intellect, guided by cultural practices following *Awyaya* are cultural celeberation.

Thus the whole Canvass of Indian culture is divided in three sectors, culture, cultural practices and cultural celeberations. Cultural celeberations are symbols of (*sabhyata*) civilization, cultural practices are symbols of culture and culture, of course, is culture itself. Indian literature is also accordingly divided in three sectors of *Shruti*, *Smriti*, and *Purana-Shruti* dilates on culture, *Smriti* direct us about cultural practices and Purana narrates cultural celeberations.

Yet another relevant view point. These three are manifest Matra of universe as is clear from तिस्रो मात्रा मृत्युमत्य प्रयुक्तः ।
Matra may be called matter in english. There are three approaches to this, *a* (अ) *oo* (उ) and *Ma* (म्). The three are related to the palate and aa (अ) is uttered when the two wings of throat are kept apart. This refers to intellect which is absolutely unrelated to matter and is therefore called Asanga (असंग or unrelated). This indicates the *Adhidaivata* or the base, which is unrelated to matter operating on it. This is related to culture and to the *Satwa* characterestic.

The second phase or approach is that in which there is Semi-unification or relation, This is called Sasangasang (ससगासंग). This is related to mind, indicated by *Adhyatma* or the cause. Cause is related to its effect, but is still only partially related. This is related to cultural practice and to *Rajoguna*.

The third phase or approach is that when there is complete unification, complete relation, when matter becomes solid. This is Sasanga (ससंग) or completely enjoined. This is *Adhibhoot* related to cultural celeberations. This is universe itself. This is related to cultural celeberations.

These three approaches can easily be understood if one sees how the three letters अ, उ and म are uttered. When one utters *aa*; the palate and throat are not all all related to each other. When उ is uttered they contract a little and are brought near each other. And when, *ma* is uttered palet and throat completely join each other. Thus the three states of non-relation, semi-relation and relation are there in these three facets of nature, and also in three letters which symbolise them. This is the union or parallel relationship of the *Shabdabrahma* and *Parabrahma*. In Indian Vedic viewpoint *shabda* is also Brahma, because all letters and words are exact replica and symbols of that Brahma, which is called absolute and *Awyaya*. We see that here are three letters in *Om*, It is also clear that there are three letters in *Prakriti* (प्रकृति), which means nature. Along with these three Matras, there is one halfmatra as is indicated by अर्धमात्रास्थिता नित्यायानुचार्या विशेषतः । This half-*matra* is indicative of non-*matra* or that which is beyond nature and matter. This is *Samabrahma*.

When we say it is beyond nature, do we mean that it is antinature ? No. Indians worship nature, because nature is a glorious manifestation of that which is beyond it. But man is not natural, because man is not directed, regulated or controlled by nature. Man is 'master' of nature, because man is that Brahama which is beyond nature. He is not included in nature, rather nature is included in Him, as is clearly stated in the statement of Geeta—नत्वहं तेषु, ते मयि. Nature is constantly changing, because change is nature's main characterestic. But that Purush, which is the centre or which is beyond nature, or in whom the whole nature exists, or that which is a neverending base of this nature is *sthanu*. It is never-changing, it is eternal. Man is an integreted state of that *Purush* and *Prakriti*, He is changing from the viewpoint of *Prakriti* and is स्थाणु or neverchanging from the view point of *Purush*. His intellect, mind and body are everchanging their attitudes, desires and requirements. But self is neverchanging. It is eternal. Intellect, mind and body continue to be controlled, regulated and observed by that *Purush* or *Brahma*. And that is why the most appropriate word for man in vedic viewpoint is *Purush*.

We had earlier pointed out that culture is related to *Awyaya Purush*, cultural practices are related to intellect following *Awyaya Purush* and cultural celeberations are related to mind and body under direct control of intellect following *Awyaya Purush*.

As that *Awyaya purush* is *Sthanu*, it never changes. Same is true of culture or *Samskriti*. It is eternal, it is absolute, it is never changing. Cultural practices and cultural celeberations change. But it may be pointed that all this change is under the control of that non-changing. Therefore, this change is almost like non-change. They change, while apparently not changing at all. Therefore Indian *Sabhyata* is also called *Sanatan* or eternal civilization. These changes take place within the limits of unchanging and there is no scope of intruion of human speculation in it, because sharpest of human intellect cannot rise beyond limitations of time, space and direction. Time, space and direction are all affairs within the limits of nature. Of course the concept of human time is not related even to that vast compass of nature which the Indian Rishis call *Prakriti*. It is only related to Sun. The period between rising of sun and its setting and its rising again has been called a complete day and night. In other words the period in which a man (on this earth) rotates on earth's axis round the sun is called a day-and-night. And its divisions are hours, minutes and seconds and its multiplication weeks, months and year. But this time becomes absolutely irrelevant as soon as we place the same man on sun.

Intellect is Solar. Therefore, it can not go beyond the sun, as long as it is directed towards mind and body and as long as it looks from material viewpoint. That is why in that sphere it connot see beyond the limitations of time, space and direction But if it throws itself in the womb of that ***Brahma*** and follows the ***purush***, it also rises above the wheel of time and can 'see' things from that perspective. How this can be done ? For getting answer to this question we shall have to go to the shelter of Indian Rishis; who were beyond limit of time, space and direction were beyond nature, were related to *Purush* and therefore, they saw all the subtleties of vast compass of nature and gave to us that invaluable treasure called the *Vedasshastra*. That is why they are called विदित वेदितव्य अधिगत याथातथ्य (Those who know all that is to know, who have seen all facts). We can understand that eyebrows of modern materialist will be braised at this. But those who are regulated not even by nature, but by its distortions (विकार) will naturally react in this manner, because their intellectual pride can not peimit them to rise to a state of pride-less-ness, in which they can sit at the feet of these Rishis and get a few drops of that abundant stream of knowledge and science, which makes human life perfect. Why talk of modern material scientist, even Indian scholars caught in the trap of subsidiaries like grammer, astronomy, astrology, literture, logic, philosophy etc and supressed under the weight of this literary dirt of three thousand years can not throw away this burden of scholarship and dedicate themseves to *vedas*. That is why utterances of Rishis, which analyse such subtle mysteries as form of man, concept of time, space and direction, sciences of creations and innumerable other facets of nature have been stated as folkl-ores of vigorous people. That is why even Maxmuller, who is considered as one of the greatest Indologists, has failed to understand a word of Brahmana-books, which are chief storehouse of elucidation of fundamental sciences and that is why he said that they contained some meaningless words.

It is surprising how this could be stated by any body, when the Brahman Granths include a very subtle treatment of scientific subjects. Of course, the pattern of language is conversational or in the form of dialogue. Let us make ourselves 'richer' by just refering to one such conversatioal narrative which runs thus:-Once the well known scholar and master of mysteries of Brahma, Mahrshi Gautam was invited to the province of Panchal as *Brahma* in a *Yajna*. The great and erudite scholar of physical sciences Maharshi Swaidayan belonged to the state of Panchal. Some of his disciples came to him and saked why an outsider had been invited to Panchal province as Brahma, when such a great scholar as *Mahatma Swaidayan* was there. A big heap of gold was presented to Maharshi Gautam, because he was Brahma.

Sawaidayan went to him and said, "Oh Gautam, only he should have the courage to go outside as Brahma, who can answer these questions. Man is born by oblation of semen in blood. Both have no bones. How then man has bones when he is born ? Why man has no teeth when he is born ? Why teeth grow at a later stage? Why they fall again ? Why they appear again. Why they fall again and then do not reappear ? Why hairs are black in the beginning; why they become white and why they do not become black again ? Gautam was unable to answer these questions. According to traditions prevelant then he took a *Samidha* in his hand and stood before Swaidyan, indicating that he did not know the answers and wanted to know them. Swaidayan then gave him answers to all these questions and also requested him to become Brahma. Answers that he gave are subject of independent study. But is it not riduculous that books in which such intricate questions have been dealt with and tackled should be stated to contain either folk lores of primordial people or contain something which has no meaning ? What a shame, what an intellectual bankruptcy ?

The same has happened with *Puranas*. Even some Indian scholars, who shout of their devotion to Vedas, have said that Puranas contain nothing but imaginary tales. The modern individual brands Purana as mythology. *Purana* contain eight types of narratives and *Asadakhyan* or mythology is just one type of narrative. Purana has treated eighteen subjects and its pattern of explaining them is in the form of narratives, stories or diologue. Unable to understand the technical meaning of various subjects, objects or personified forces in Puranas and unable to comprehend the pattern of conversational language, they would say that it is nothing, but mythology. One may ask why mythological (or non-real) stories have been included in Purana ? Why things have not been stated in a straight manner ? We would submit only this to these great intellectuals that every body is not so intelligent as them. There are people of ordinary intellect like us also, who can understand by such 'untruthful' methods only. As a matter of fact truth can be perceived only on the basis of untruth in teaching children as is stated in the following words:-

उपायाशिक्षमाणानां बालानामुपलालनां ।
असत्येवर्त्मानिस्थत्वा ततः सत्यं समीहते ॥

And then may we humbly ask them a question, "What do you do in your modern systems of education ? You take up a piece of printed paper hang it on wall, indicate above and tell your student, "this is north." you indicate downwards and say "this is south," Then you indicate to your right and say it is east and so on. Do you mean to say that north is above you ? You take a globe and say this is the world. And then point out to various countries? oceans and islands- Do you not use "untruthful" methods for teaching truths Please try to undestand the situation in your own hearts and then you will yourself realize whether your allegations on Puranas are correct." *Puranas* are elucidation of vedas and they contain everything about our cultural celeberations.

As a matter of fact, India's basic and fundamental literature is divided in three parts, which are well-known as *Shruti*, *Smriti* and *Purana*. *Shruti* deals with culture, *Smriti* deals with cultural practice and *Purana* with cultural celeberations. *Shruti* tells us how events occur in nature, what is this universe etc. It does not tell us, what should be done and what should not be done. Do's and dont's have been laid down by Smriti, based on *Shruti*. *Purana* tells us, how cultural celeberations give bliss, health, contentment and satisfaction. *Shruti*, *Smriti* and *Purana* connstitute India's fundamental literature and they contain in them the basic essentials of man's culture.

The word *sanskriti* (culture) has two parts *Sam* and *Kriti*. *Sam* is that *Samabrahma*, whom we have referred in the foregoing lines as *Purush*, as anatural aud as *Brahma*. This *Samabrahma* is the wide, infinite, central base on which the whole nature operates. *Kriti* means product. Thus the literal meaning of Samskriti is *product of that Sambarahma.* Unless it is related to Samabrahma it will only be product (*Kriti*) and not *Culture* (Sam Kriti) It is only when it is related to *Samabrahma* that it becomes *Samskriti* or culture.

Sambrahma is indicative of unity or union or oneness. It is called *Sphota* (स्फोट) in Indian grammer. What is this *sphota* ? It is that basic factor which gives meanig to a combination of letters, which apparently have no meaning seperately. For example the letter M, the letter A and the letter N have no meaning in themselves, but how does it express the meaning when the three are put to-gether ? It is due to the factor-*Sphota*. This is inidicative of *Samabrahma*. Similarly Sam (सम) of Indian music is also well known.

According to India's basic essentials *Pure Unity* or oneness has been considered to be unrelated to creation. But all motions are multiple manifestation of that one or unity. So *Samskriti* means product created by *Samabrahma*. Or conversion of one into many is the *Samskriti*. Or in other words, creation of this manifold universe on the basis of *Awyaya* by *Akshar*, with the material *Kshar* is *Samskriti*. Thus the wide universe is product or creation of that *Sambrahma* and is thus *Samskriti*.

There are two other words, indicative of one and the multiple. These are are *Jnan* and *Vijnan* as is obvious from एकंज्ञानं ज्ञानम्, विविधं ज्ञानम् विज्ञानम्. Two words, knowledge and science, are used for *Jnan* and *Vijnan* respectively. But it must be pointed out again that by *vijnan*, we do not mean the modern material science. Indian Science or *Vijnan* encovers the three facets, *Adhibhoot*

(material), *Adhyatma* (the physical based on Sambrahma) and the *Adhidaivata* (vital). Adhibhoot is matter or *Tamoguna. Adhyatma* is *Rajoguna* and *Adhidaivata* is vital or *Satwaguna. Adhidaivata* connects *Adhyatma* with *Adhibhoota.* These three are *Jnan, Kriya* and *Artha* or in other words knowledge, action and matter. Matter is nothing but atoms. These atoms are bound together in a form. The action of binding is *Kriya* or action. Thus the Indian science includes the vast encompass of nature. How *that* one is converted into. this many is *vijnan*, this is *aparavidya* and how this many is converted again into that one is *Jnan* or Knowledge this is *paravidya* and Indian literature is treasure and propounder of both the *Apara* knowledge (knowledge of science) and *Paravidya* (knowledge of knowledge)

This unvierse of that *Brahma* is his *sabha* (assembly). Sun, moon, earthly worms, insects, birds, animals, man, etc are all members (सभ्य) of this (assembly), *sabha.* Natural Rules and regulations which apply to actions and behaviour of these members of this asembly are *Shabhyata* (civilizatian). When one refers to this universe in its manifoldness he refers to its civilizations. When one talks of this universe in its unity he is referring to culture. This is a fine and subtle differentiation between culture and civilization and one must understand it to follow the pattern of cultural practices and cultural celeberations of India.

From the outline of man's form elucidated above we arrive at the conclusion that man's form is two fold, natural and anatural. Man is natural in respect of his intellect, mind and body and he is anatural or related to *purush* from the viewpoint of his self or *Atma.* Like this two-fold form of man, his culture is also diveded in two sections anatural or aworldly and natural or worldly. Awordly culture is related to that *Awyayapurush* and has no relationship what soever with worldly culture. It is simply a deep and devoted meditation and is completely beyond the limits of time, space and direction. Worldily culture is natural and symbolised by worldly Dharma. Aworldly culture and aworldly *Dharma* are same and identical. The natural *dharma* is again divided in four-forms in accordance with four aspects of human forms and his manifestation in society. These four natural dharmas are:-Imitation, following, practicing and internal devotion. Imitation is related to body, following is related to mind, practicing is related to intellect and internal devotion is related to *Bhootatma* or human-self: In other words imitation is related to *shoodra*, following is related to *vaishya*, practice is related *kshatriya*;and internal devotion is related to *Brahmana.* Thus these four 'practical' *Dharma* are related to worldly culture. All these four *dharmas* are related to worldly and not to that aworldly *purush.* But when they are dedicated to that *Awyaya purush* they also achieve the. same title and are called *Purusharth*, in place of being called *Prakrityarth.*

Four forms of *dharma* are related to four forms of culture in exactly parallel relationship. These four forms of *Dharma* are known as *Moksha, Dharma Kama* and *Artha. Moksha* is related to *Bhootatma* or the human self. *Dharm* is related to human intellect. *Kama* (or Sensual and other desires) is related to mind and *Artha* (acquisition of material richness) is related to body. These four *Dharmas* are the purposes (पुरुषार्थ) of four sections of Indian society, which are based on similar and indentical divisions of nature. *Moksha Sanskriti* is related to human self ann is supreme purpose (*Purusharath*) of *Brahman's* life. *Dharma* related to human intellect is supreme purpose of *Kshatriya's* life. *Kama* having *Artha*, in its womb, is supreme purpose of *Vaishya's* life and *Artha*, having *Kama* in its womb, is the supreme purpose of *Shoodra's* life.

It may be pointed out that it is a mistaken notion that an order of supriority or inferiority, may be applied to these purposes of life or divisions of society or various facets of human form. Just as in man's form body, mind, intellect and the self are all equally important, similar is the case with these supreme purposes of human life and divisions of society. Various sections of of society have been formed-rather they are spontaneously formed-on the basis of natural characterestics of figure, nature and *Ahamkriti*. Various purposes of life have been attributed to various sections in the same natural order by the great Indian Rishis, who could see all facets of nature. As long as man remains dedicated to these purposes of life, he does not forget his own form and is therefore not likely to be led astray. Indian cultural practices and do's and donts are also based on these subtle natural truths.

It is significant that according to Indian viewpoint, every individual has full freedom of thought. In discussion and exchange of ideas he is free. But as far as practices are concerned, every body is bound by limitations of duties and responsibilities enjoined on him on the basis of basic natural truths. Freedom of individual thought exists on the basis of weell-ordered practices, when practices of all sections of society become disordered and cross limits of natural propriety, freedom of thought ceases to have any reality. It may be pointed here that in this context that another principle of ***Visham Wartan*** and ***Sam Darshan*** is also very significant.

There is loud talk of equality and non-discrimination all around. Indian culture lays down discrimination in behaviour, practice and treatment- Before the modern supporters of equality and humanity jump to a quick and hasty denunciation of inequal treatment between man and man, we would humbly request them to bear a little patience and join us in understanding this basic principle of worldly behaviour and human relation. It is essential, because by ignoring and violating this fundamental and scientific principle we have increasingly become entrapped in emotional rut and find such results of our actions, which are quite contrary to our expectations. And we become surprised, shocked or fustrated and then either we become believers in inevitablity of fate or we disbelieve all that is available to us since thousands of years as a storehouse of natural knowledge and science.

We have stated above that Indian principle is समदर्शन and विषमवर्त्तन. In other words one should see every body in a non-discriminating manner, but should behave with them with discrimination. Geeta clearly lays down the following principle of non-discrimination and equality in seing:—

समं सर्वेपु भूतेपु विष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वनिश्यन्तं यः पश्याति स पश्यति ॥
—गीता १३।२८

समं पश्यन्हिसर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परांगतिम् ॥
—गीता १३।२८

सर्व भूतस्थमात्मानः सर्वं भूतानि चात्मानि ।
ईक्षते योगयुक्तात्मा "सर्वत्र समदर्शनः ॥
—गीता ६।२९

विद्याविनय सम्पन्ने ब्राह्मणे गविहस्तिनि ।
शुनिचैवश्वपाके च पण्डितः समदर्शिनः ॥

Difference in actual belaviour and practice is also clearly laid down in the following:-

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दिति ताच्छृणु ॥
—गीता १८।४५

What do we suggest by this ? Do we mean to suggest that we should consider some men as superiors and others as inforiors ? No :. This is hatred and not discrimination based on natural truths.

This is an age of science and phsycology. In sphere of human relations phsycology has aquired an important position. From all corners experts pour on us advices based on phsycology. Teachers are advised to treat their students in a phsycological manner. Industrialists are advised to base their policy towards their labourers from a phsycological viewpoint. In commerce and business emphasis is being laid on personal (phycological) angle. And even in "scientific" field of medicine, phsycological treatment has come to have its own importance. Does a phsyciatrist treat all his patients in the same manner in a non-discriminating style ? Will you advice the teacher not to look to the phsycological difference between students and students and apply the same method of teaching to all and sundry, will you advice the shopkeeper or the salesman to behave with all his customers in the same manner ? No, you will advice him to discriminate. You will advice him to behave with every body in different manner. While indulging in these discriminating behaviours, the outlook and the purpose remains the same. The teacher sees all his students in a non-discriminating manner, and intends to teach all. The phsyciatrdist also sees from an equal angle (but treats differently) and so on. It is really a matter of shame that we are giving such examples in context of Indian principles based on basic fundamentals of creation and visualised by the great superhuman Rishi intellect. The principle of discriminating behaviour propounded by them is based on 'natural' discrimination between various groups of men. All men are equal as for as that anatural *Awyaya* Purush and centre *Atma* is concerned. But there is difference as for as their facets of nature are concerned. From the view of *Awyayy Atma*, Indian man considers all men as not only equal, but *Awyaya Atma* itself. He finds *Deva Bhava* (presence of characterestic of vital forces) every where. And why in men alone ? He worships even those beings of nature, whom the modern man will call inanimate and animals. From this *Deva* viewpoint, he worships the building in which he lives, worships the inkpot he uses, worships the pen with which he writes. And he even worships animals. 'Modern' enlightened persons laugh that he considerets cow as his mother. He knows that cow is also an animal like any other and he 'behaves' with cow in the same manner, but he also knows, (and which the modern materialist cannot concieve of) that she has tremendous vital forces, that she is mother of *Rudra*, daughter of *Vasus*, Sister of *Adiyta*. She is centre of *Amrita*. This is the proud previlege of Indian people that the great Rishis were kind enough to tell us such simple and straight practices of prosperity and uplift. For knowing the technical meaning of these meaningful adjectives, we should seek the blessings of mother Cow and go to the shelter of Indian *Veda* and *Purnas.*

This is the extent to which the non-discriminating 'vision' of Indian man goes. But he also knows that while there is unity and equality from the viewpoint of *Atma*, there is continuous differentiation in nature and therefore behaviour and treatment should be discriminating. This is true that while his discrimination is based on scientific truths and fundamantel understanding of nature, discrimination practiced otherwise is a result of human imagination and hatred, which the Indian man can never even conceive.

This should also be borne in mind that indiscriminate behaviour leads to discrimination in outlook, when there is limitation or orderliness of actions, there is "real" freedom of thought. When there is disorderliness of action and every body acts in the manner he likes, he looses his freedom of thought and deprives others of their freedom of thought. There is shout of freedom and independence of thought, but in actualily the situation that obtains is quite contrary.

Reason is obvious. Under such circumstance mind and body become predominent in man. Mind acts through organs of body. Organs of body look outwardly and run in that direction. They are influenced by the obvious and all their actions are motivated by emotionalism,-"What others will say about it," result such a man. starts thinking of others and imitates others. He ultimately submerges his individuality of thinking in others and looses his freedom and independence. A man having his intellect integrated with self or *Awyayatma*,is a man having resolute conviction; a man whose mind and body is seperated from *Awyaya Purush* is emotional and dependent and has no form of his at all. He looses all that is his and while apparantly considers himself to be independenet, he becomes absolutely dependent.

We have just referred to the four-fold wordly *Dharma*, namely imitation, following, practice and internal devotion and also to fourfold culture related to it, namely, *Moksha* culture, *Dharama* culture, *Kama* cultnre and *Artha* culture. These two combined together form the inseperable group of worldly culture and worldly practical *Dharma*. Along with the word culture, another word cultured (संस्कृत),*Sanskrit*-presents itself before us. Who is cultured(संस्कृत). Of course, english civilisation has its own defination of (*Sanskrit*). This leads us to another word *Samskar*. He who has undergone these *Samskars* is called *Samskrit*. *Samskars* are particular processes of purification which are observed to remove and eradicate certain defects and faults. The science of Indian *Samskars* is an altogether different subject and is a significant part of Indian life. There are sixteen *Smarta Samskars* and thirty two *Shrauta Samskars* divided in three categories. First category is of those *Samskars* which remove certain faults and defects. In second category those *Samaskars* are included, which compensate and remove certain shortcomings. In the third category those *Samskars* are included which impart some new greatness or quality. The word *Samskriii* related to *Samskrit* language is called so due to this fact also that in the *Vedic* language called *Chachand obhyasta* and in *Samskriit* language, inspired by the former, basic *Sahitya* (literature) is preserved. India's basic *sahitya* is that which treats, elucidates and analyses Indian culture. Indian culture is related to Indian literature, Indian *Dharma* is related to Indian *Samskars*.

Thus we have two divisions of culture. The self or *Atma*-culture and the natural or worldly culture. Atma culture is inspired by *Purush* which is beyond nature and worldly culture is motivated by nature. Earlier form of culture is culture and later form of culture is civilization. But both are culture, because the later form is intimately associated with former, thickly and deeply. By civilization we mean the collective facet of arts and crafts. Art is related to mind, craft to body, Art is product of knowledge (intelligence) and craft of action (labour). In view of the fact hat both of them are intimately associated, both are usually grouped together as art and craft. They collectively form the everchanging civilization. Arecheologists and anthropologists engaged in digging grounds, and unearthing pots, ornament, beds, clothes etc. can be said to be engaged in researches related to civilization. We have used these words also haltingly and with hesitation, because as for as Indian civilization is concerned these researches have no value at all. They have no value because according to Indian tradition of (भस्मातं शरीरं) everything of use to a man is given to *Mahabrahman* on death of a person. From the Indian viewpoint, the body, reduced to ashes after death, has no significance. There is no tradition in Indian civilization of keeping any material memoris of a dead person. Have you everheard of any memorial of great and divine Rishis like *Agastya* is *Bharadwaj*, *Vashishtha* ? Why talk of memorials, have you aven heard of 'where they were born, what they used to take as food, what they slept on and how they walked ? No, not at all. We only find the great discoveries of natural and fundamental materials made by then. Why ? This is so because from the Indian viewpoint mind and body are everchanging facets of man and they do their duties accordingly. History of mind and body is no history at all; from the Indian viewpoint. It is only history related to *Atma* and intellect, that has significance to man. And that is available to us in the form of Indian basic literature. This is also an answer to the question, "why no continous history of India's ancient past is available ? It is not available, because in the view of ***Rishis***, the history of mind and body is insignificant. But how can this appeal to the modern Indian, who is catered every morning in his bed; history of mind and body, nay history of every movement and action of men, and not only of common men of but also of criminals, thieves and docoits. This is called news and this is what newspapers give. And it is called history in the making and history of the present. We are really fortunate that the Rishis intellect gave us this balanced and basically scientific view of things, otherwise caught in the whrilpool of history of distortions, of mind and body, it would have been difficult for us to look to anything else.

Does it mean that Indian intellect ignores matter and material things ?

Does it mean that Indian intellect did not look at mind and body and did not pay any attention to it ? Look at the Indian cultural functions and cultural celeberations; you will get the answer. Look at Indian principles of do's and donts; you will get the answer. There is direction regarding every detail of mind and body Correct proceeduare of sitting, of talking, of walking have been explained. And difference in behaviour towards person related in different ways has also been provided. Herewith please find some such extracts from the great book *Manusmriti*, which is as axiomatic and self-proved as *Vedas* and see whether the Indian intellect had ignored this aspects of life.

शय्यासनेऽध्याचरिते श्रेयसान समाविशेत ।
श्यासनस्थचैवेन प्रत्युत्थायाभिवादयेत ॥

——मनुस्मृति २।११९

(one should not sit on the bed or seat of his elders and if he is sitting on his bed or on seat, he should get up when elders come and bow before them)

One should not think that Indian intellect considered that its duty had ended by giving this instruction- It also explained the reason.

ऊर्ध्वं प्राणाह्युतक्रामन्तिः यूनः स्थावर आयति
प्रत्युत्थानाभिवादाभ्यां- पुनस्तानप्रतिपद्यते ।

(*Prana* rise above-words, when any elder comes before a younger, the younger regains those *Prana* by standing and bowing.

अवाच्यो दीक्षितो नाम्ना यवीयानपि यो भवेत् ।
भोभवत्पूर्वकं त्वेनमभिमाषेत धर्मवित् ॥ १२८ ॥

If one, knowing *Dharma* is younger in age, his name should not be called out. He should be addresed as *Bho* : or *Bhavat*

चक्रिणो दशमीस्थस्य रोगिणो भारिणः स्त्रियः ।
स्नातकस्य च राज्ञश्च पन्था देयोवरस्य च ॥ १३८ ॥

One should give way to a chariot driver, old man of more than ninety years of age, an ill person, women *Snatak*, ruler and bridegrooms.

तेषां तु समवेतानां मान्यौ स्नातक पार्थिवौ ।
राजस्नातकयोश्चैव स्नातको नृपमान भाक् ॥ १३९ ॥

When all these incidentally gather at one place, *Snatak* and ruler should be given priority and when there is choice between *Snatak* and Ruler, priority should be given to *Snatak*. on another place it is stated. One should not eat, what he does not offer to his guest wealth, fame, age and *Swarga* are achieved by proper respect and welcome to *Atithi* (guest).

अत्युष्णं सर्वमन्नं स्याद् युञ्जीरंस्ते च वाग्यताः ।
न च द्विजातयो ब्रुयुर्दात्रा पृष्टा हविर्गुणान् ॥
—मनुस्मृति ३।२३७

When the meal served is hot, *Brahman* should eat it without talking and even if *Yajaman* asks, he should not state the qualities of (should not praise) food.

वाय्वग्निविप्रमादित्यमप: पश्यंस्तथैव गाः ।
न कदाचन कुर्वीत विण्मूत्रस्य विसर्जनम् ॥
—मनुस्मृतिः ४।४८

One should not pass urine or foces, before air, fire, *Brahmana*, water and Cow.

Thus it will now become abundantly clearly to modern materialist-advocates of perfection that Indian intellect has not ignored mind and body. Rather, its greatness lies in the fact that all its achievements in the fields of *Atma* and intellect are immidiately applied in practice. It has also given matter its due, as is clear from the following :–

इह् चेद् वेदीत-अथसत्यमस्ति ।
न चेदीहावेदीत–महतीविनिष्टिः ।
भूतेषु भूतेषु विच्चित्य धीराः ।
प्रेत्यास्याल्लोकादमृताभवन्ति ।

But the only significant fact about it is this that it has used matter for man, and has immediately rejected that aspect of it which is harmful for man. It has not permitted matter to subdue man, while today man is being subdued and terrified by his own material creations. They used matter for man, we use men for matter. They took food so that they may live, we live so that we may eat. They used certain facilities and material resources so that they may engage themselves in uplift of mankind, we pretend to be engaged in uplift of mankind so that we may acquire some material purposes. They knew the purpose of life, we are ignorant of it. They had resolute conviction, we are emotional. They were selfish, we are engaged in doing good to others?

The last statement might surprise some? Does the principle of selfishness guide India ? It does not, but it should. Fall of Indian nation commenced from the day this nation started pronouncing such principles as non-violence, kindness, pity, sacrifice, renunciation etc. If we want India to regain her position it is necessary that we should become selfish. But just wait a little *!* What do we mean by selfishness ? Do we mean the narrow craving and lust for which the word is used in modern concept ?

No ? That is not **Selfishness**, rather that is **Bodyishness**. For understanding Indian viewpoint of selfishness we shall have to recall the word **Self** anh refresh our memory with the definition for which this word was used. **Self** is the central essential of man's form called *Atma*. This whole universe is a manifestation of *Atma* and therefore nothing is outside the perview of his self. As there is no "other" for him, no question of renunciation for others, kindness on others, non-violence towards others, sacrifice for others etc. arises.

Aparantly the viewpoint has not yet become clear. Let us understand it in this way. Every object in this world has a certain amount of resources-vital. Some amount of the resources is required for preservation of his form and some residue remain. That part, which is required or used by him for his preservation is his own and is called *Brahmodan*. That which is residue is called *Prawargya*. *Prawrgya* is automatically and spontaneously execreted or evacuated from him. This excerated residue called *Prawargya* becomes *Brahmodan* for some one else. It is this *Prawragya* which is sacrificed or renounced. It is spontaneously renounced and execreated. So it should be carefully dedicated to the cause of nation.

Firstly a man dedicates his execrated *Prawargya* for his family. Such a family dedicates this execretated portion (*Prawargya*) for society and only such a society dedicates its execrated *Prawyaya* to the nation. Only in such a scheme of things man acquires a healthy body, a satisfied mind, a contented intellect and a quiet and peaceful self. Such a man dedicates himself completely to family, society and nation. Collection or gathering is the base of renunciation. One can sacrifice only on the basis of recieving and one can work hard only on the basis of rest. In, view of the fact that emotional people do not take decision on the basis of 'self'; they are led astray. They decide on the basis of "what others will say": Then they are guided by others and imitate 'others' emotionally. At first their material resources are sacrificed in this spate of renuciation. Then they are subjected to hard toil by evil-inteintioned persons and ultimatly deprived of the material esources and strength. Emotional man is vanquished.

It is not without significance that in course of last three thousand years loud shouts of kindness non-violence, renunciation and sacrifice have been raised. The result has been that we sacrificed our nation to foreigners. We renonced our material prosperity and we showed non-violance towards aggressor. We mistook absence of violance as a great and noble thing. While in reality aggressor intiliced tyranny and violence on us and we bore it meekly. History has given examples of this fact again and again that since we have been shouting of non-violence there has been more violence. Since we have been talking of renunciation and sacrifice, greed and lust have entered all fields. This is the basic characterestic of this three-thousand-years-period of emotional disintegration and decadence of India. It will be appropiiate to understand it.

In Indian culture, which has four prime purposes of life related to *Moksha*, *Dharma*, *Kama* and *Artha* associated with *Brahman*, *Kshatriya*, *Vaishya* and *Shoodra* respectively, four types of rewards have been provided. They are Houour, Power, Wealth and Service. *Brahmana* devoted resolutely to *Atma* was given the reward of honour, *Kshatriya* engaged resolutely in ruling in accordance with *Dharma* was given power, *Vaishya* engaged in commerce was given wealth and *Shoodra* engaged in labour was given the reward of service. Thus four different sections of society based on four natural *Varnas* in accordance with birth, action; characterestic and power were systematised.

Whenever any of these four sections transgress its bounds and intrudes upon other's sphere, there is disorder and chaos and prosperity, contentment, satisfaction and wellbeing of nature are impaired. *Brahman* decides the principles and *Kshatriya* executes them. Whenever *Brahman* becomes intoxicated in the pride of his honour, he looses his resolute conviction and becomes emotional. *Brahman* can decide principles, only if he remains engaged in his meditation and study in isolation and solitude. If he becomes attached to the state or dependent on state in intoxication of the honour accorded to him he can never dedicate himself to self-meditation and will never be able to enunciate *Dharma*. That is why while on one hand the supreme reward of honour has been accorded to him on the other hand he has been warned that he should consider honour and respect as poison and recoill from it. Please see what *Rajasrshi Manu* says is this respect :-

सम्मानाद् ब्राह्मणो नित्यमुद्विजेत विषादिव ।
अमृतस्येव–चाकांक्षेदवमानस्य सर्वदा ॥

(*Brahmana* should recoil from honour, just as one does, when poision is placed before him. He should always desire for insult and indifference just as one desires *Amrita*-Nector).

That is why principle of (अरतिर्जन संसदि) of remaining disinterested in groups, aseemblies or meetings has also been laid down for him. If one wants to devote and dedicate one-self to meditation of Indian culture, this is the only way out.

Does it then mean that Indian culture and devotees of Indian culture have got nothing to do with people, with life and with state ? Unfortunately such a notion has become prevelant in our country since recent past. And for this 'credit' must be given to clever and crafty British regime which completed subjugation of Indian intellect and mortification of Indian culture by that disastorous and fatal Victorian announcement, "We shall not interfere in your religion."

We call this announcement disastorous and fatal purposefully and deliberatley and after proper evalation of its consequences. Indian scholars, deprived of basic and fundamental knowledge and science and of principles of Indian culture became very happy at this pronouncement in which seeds of anihilation of India were sown. Indian scholars talking of *Dharma*, religion and god had become dependent on state for a fairly long period of time. They were ready to be loyal to any ruler that came to power and that is why such emotional idioms like, (कोऊ नृप होय हमें का हानि) let any body be the ruler, what do we loose) became prevelant. As soon as the British regime made this announcement, these scholars, pretending to be torchbearers of *Dharma*, came out in their full strength in dedicating their loyalty to the state (the British State). Throughout the days when British regime was making all attempts to keep it here against people's efforts, this section of people used to commence its activities under the srcaming banner proclaiming "Our meetings have nothing to do with politics" Not only this, they were not ashamed in prasing and eulogizing the rules then. As a matter of fact, they carried forward the tradition of their predecessors during the three thousand years of dedicating and rendering complete loyalty to state and interpreting the *Vedas* the *Dharma* and culture in accordance with the wishes of rulers. The same tradition is being continued today when the self-same scholars are trying to find support for principles and practices of the present-day rulers in our ancient literature. Can there be more intellectual mortification ? Basic cause of this situation is dependence on state and loyalty to ruling powers.

It must be pointed out however that there was a basic difference between regimes earlier to the British and the British regime. While earlier regimes were primarily interested in and remained engaged in material exploitation of this rich and prosperous nation and in enjoying pleasures: the resolute British regime started a process of enslavement of intellect. The first step in that direction was the above-mentioned fatal pronouncement. This seperated the state and the *Dharma*. The two streams of people and their ideals were seperated. A clevege was created between knowledge and action and thus they were successful in making India's life lifeless. The resolutness of the British effort and its successful endevour lay in the fact that the system of education became its first victim. During regimes previous to the British era, no ruler had been successful in seperating the educational system from the main current of national life. But the British saw that it would not be possible to enslave this country completely unless its traditional system of education was weakened. While on the one hand it pacified and placated the emotional scholars and learned persons by making the above mentioned fatal announcement, on the other hand it let loose a subtle conspiracy of cutting off the people of this land from their traditional stream. *And for the first occassion in Indian history question of utility of education arose.*

One of the basic charachtersetics of Indian system of social organisation is this that it is based on a network of responsibilities and duties. Whenever duty and responsibility of a person also becomes his source of livlihood, he becomes irresponsibile and duty is neglected. One may ask whether in Indian system of education no attention was paid to utility. We need not stretch our imagination to find out a correct answer to this question. It is in reply to this question that the principle of "ब्राह्मणेन निष्कारणं पड़ङ्गो ध्येयो ज्ञेयश्च" has been established. This principle clearly lays down that *Brahmana* should not seek any reason for study of *Vedas*. It is his duty to study and he should perform it. This is that basic principle on which Indian educatin was based. State was never permitted to interfere in the field of education. It only saw that no outsider interfered or caused obstruction in the path of education. Indian education continued to be administered on this principle till the Indian teacher, the *Brahmana*, did not become dependent on and devoted to state. This happened because *Brahmana* became a victim of the lust of fame. Lust of fame associated with lust for wealth reduces, a man to servitude. Due to lust for fame he forgot the sigdificant advice given by *Manu* that he should consider honour as poision and recoil from it. But he accepted, instead, the titles of *Rajguru* (teacher of the rular), *Rajamanya* (Honoured by state) and as a result of this lapse he became engaged in interpreting culture, *Dharma* literature, ideals etc in accordance with the presumptions of ruling regime. He could not keep himself aloof from external demonstration of glamour of state and also forgot another principle ofसर्वांन परित्यजेदर्थांन स्वाध्यायस्य विरोधिनः one should renounce everything that comes in the way of study. Thus all his responsibilities and duties were ignored by him and swallowed by state.

The first proof of this unfortunate state of affairs is clearly available during the regime of Emperor Ashoka, His eager and enthusiastic propagations of *Dharma* is well known. Responsbility that vested in *Brahmana* was taken over by State. What happened as a result ? Emotional Ashoka commenced the process of propagation of Indian *Dharma* in other countries, but what was the result ? He opened the door of this country for cutsiders. He accepted the emotional principles of non-violence, but the spate of violent attacks that commenced since then continued till recentlv. That single mistake weakened the nation to such an extent that this country has been falling more and more since then. Indian viewpoint never permits propagation of *Dharma.* **Dharma is to be practiced, not propagated.** Dharmaness of *Dharma* is completely subdued as soon as its propagation starts. Does it mean that the Indian is self-centered and that he is isolationist ? Does it mean that he will not tell any outsider about his (outsiders) duties and responsbilities, if asked for ? Answer is in affirmative and is in the following words, which should clarify any such notion:-

एतद्देशप्रसूतस्य सकाशादग्रजन्मनः ।
स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः ॥
—मनुः

"*Brahmana* of this land will teach men of the whole world *their* respective characters and conducts (and not his)". But when *Brahmana* became dependent on state and the state started imparting education, the reverse happened. Craving for teaching our things to others, became predominant and consequences are before us; a nation ruined and shattered by continued aggression of foreigners. What is the motive force behind education today ? Answer is obvious: craving for earning money ? Education has become commercialized. It is run with commercial motives and its products are also inspired by commercial motives.

The British regime in its resolute conspiracy of enslaving Indian intellectuals, at first seperated *Dharma* from state and the people's external life. But it observed that all foreigners who had come before them, like, Shak, Hoons etc, were fast becoming Indians and if this process was completed they would not be able to oblige India with their benign presence even for a moment. The method that they applied was deeproted and deepseated and has ultimately resulted in vivisection of our country. They used this newly-created educational system for two-fold purposes. For creating disnnity in Indians and detracting large body of Indians from main stream of Indian life, or in other words deindianising them. Thus it mortified the conciousness of the middle classes-the most vigorous section of society and was able to continue its heartless exploitation of the country for a long time. Indian scholars, who could see through this game, became aloof and remained dedicated to their convictions. But those who had become · dependent on the regime, sang the tunes of the praise of foreign rulers. They received "great" titles and enslaved themselves.

The commercial class of India also saw this and utilized the lust of wealth amongst the Indian *Brahman* and made him its servant. Same process of state-control of education is continuing in free India today. The hold of state is becoming tighter over education, as on all other spheres of life. It is argued that state can provide more funds and more resources for education. The same argument is advanced by the wealthy commercial class. But, we would humbly submit that, if real education could be had from money alone the millionaires and billionaires would have stored all knowledge and education in their steel-safes. One of the basic causes of India's decadence is dependence and subjugation of *Brahman* on state and therefore one of the basic prerequisites of rise of the country again is the essential condition that education should be free State-controlled education only produces scholars who support the policies of the ruling regime and praise its activities. By doing so they can quench their thirst for name, fame and wealth. But no uplift of nation is possible by them.

When we say this, we do so because we know that the present rulers are our own. The present rulers are no foreigners. The are from our own people. This nation has a tremendous amount of endurance and forbearance. It has tolerated suppression of the body and tyranny of the mind. It has also borne enslavement of intellect. But when the foreign-rulers considered this characterestic of forbearanee and tolerance as its weakness and as soon as they tried to enslave its self, it reacted against the tyrant. This nation can bear everything, but it can never endure *Atmik* enslavement. We pray to All-mighty that the provocation prevelant in the country in the name of these cultural celeberations might subside, that our new rulers may understand the heart of the country and may desist from touching that point of our nation which provokes deep resentment of far reaching consenquenees. If not? No, we hope and pray there will be no occassion for answering this question.

We have refered above, that Brahman should not be dependent on state. It means that Dharma and culture should be absolutely aloof and independent of state. *Brahman* is a living symobl of that *Dharma* and culture. Kshatriya is a symbol of state. Brahman is inspired by vital forces called *Brahma* and kshatriya inspired by vital forces called *Kshatra*. *Brahman* is *Mitra* and Kshatra is *Varun.* Relationship of Brahma and Kshatra has been elucidated and enunciated in *Maitra Waruna Graha Shruti.* The relevant portion of Shatpath Brahman which states that *shruti* is as follows:-

क्रतुदक्षौ ह वाऽस्य मित्रावरुणौ । मित्र एव क्रतुः, वरुणो दक्षः । ब्रह्मैव मित्रः---क्षत्रं वरुणः । अभिगन्तैव ब्रह्म, कर्त्ता क्षत्रियः ॥१॥

त हैते उभे नानेवासतुः--ब्रह्म च, क्षत्रं च । ततः शशाकैव ब्रह्म मित्रः--ऋते

क्षत्राद् वरुणात् स्थातुम्। न क्षत्रं वरुणः–ऋते ब्राह्मणो मित्रात्-स्थातुम्। यद्ध किञ्च वरुणः कर्म्म चक्रे-अप्रसूतं ब्रह्मणा मित्रेण, न हैवास्मै तत्समानृधे ।।३।।

स क्षत्रं वरुणः–ब्रह्ममित्रमुपमंत्रयाञ्चक्रे–उप मा वर्त्तस्व, संसृजावहै, पुरस्त्वा करवै, त्वत्प्रसूतः कर्म्म करवै-इति। तथेति। तौ समसृजेताम्। तत् एष मैत्रावरुणो ग्रहोऽभवत् ।।४।।

सोऽएव पुरोधा। तस्मान्न ब्राह्मणः सर्वस्येव क्षत्रियस्य पुरोधा कामयेत। सं ह्येतौ सृजेते–सुकृतं च दुष्कृंत च। नोऽएव क्षत्रियः सर्वमिव ब्राह्मणं पुरो दधीत। सं ह्येवैतौ सृजेते–सुकृतं च दुष्कृतं च। स यत्ततो वरुणः कर्म्म चक्रे प्रसूतं ब्रह्मणा मित्रेण, सं हैवास्मै तदानृधे ।।५।।

तत्तत्–अवक्लृप्तमेव, यद् ब्राह्मणोऽराजन्यः स्यात्। यद्यु राजानं लभेत-समृद्धं तत्(ब्रह्म)। एतद्ध त्वेवानवक्लृप्त-यत् क्षत्रियः-अब्राह्मणो भवति। यद्ध किञ्च कर्म्म कुरुतैऽप्रसूतं ब्रह्मणा मित्रेण–न हैवास्मै तत्समृध्यते। तस्मादु क्षत्रियेण कार्यकरिष्यमाणेनोपसर्त्तव्य एव ब्राह्मणः। संहैवास्मै तद् ब्रह्मप्रसूतं कर्म्मऽर्ध्यते ।।६।।

Meaning of this Shruti related to *Maitrawarun Graha* is itself subject of deep study, because it is meaningful and subtle here. We would indicate towards the literal meaning of the *Shruti*, which is as follows:-Basic essentials called Kratu and Daksha are *Mitra* and *warun* respectively. Brahman, (power ol knowledge) is *Mitra* and *Kshatra* (power of action) is *warun*. He who guides is *Brahma* and he who acts in accordance with that guidance is *kshatra*. *Brahma-mitra* of nature becomes the self of *Brahman* and *Kshatra--warun* of nature becomes the self of Kshatriya.

Both these forces were seperate in the begining. Of these two *Brahma mitra* was able to remain in its own from even without the cooperation of Kshatrawarun. But Khastra-warun was not able to maintain its form and growth even for a moment without the support and cooperation of *Brahmamitra*

(Seeing this failure and lack of growth) Kshatra invited Brahma humbly and requested him, "Be kind enough to be associated with me. Please believe it that in all my actions I shall make you my guide. I shall act in accordance with the advice that you will give me and in accordance with directions given by you." On this humble invitation by *Kshatrawarun* and on this assurance *mitrawarun* said, "All right (this may be so.") *Brahmamitra* and *Kshatrawarun graha* of science appeared.

In this context *shruti* tells further that this *mitra Brahma*, who is being associated with *kshatrawarun* today, should not forget that he is going to become a guide. Rather, it has already become so and his form will be in accordance with the form of *kshatra.* Therefore *Brahma* should not become *Purohit* (guide) of everydody, without knowing their ancestory and other relevant facs. Similarly *kshatriya* should also not make each and every *Brahmana* his guide. After careful scrutiny interrelationship of *Brahma* and *kshatra* should be established.

Thus for the preservation and prosperity of its form *warun-kshatra* made *Brahma mitra* his basic foundation. Actions which *warun kshatra* performed on the basis of guidance given by *Brahma-mitra*, caused definite prosperity of *kshatrawarun.* Thus all actions of *kshatriya,* which are, in accordance with the directives of the guide *Brahmana* result in prosperity.

It is quite natural that *Brahmana* should keep himself aloof from state for the praservation of his form. In other words form of Brahman is dependent on his dedication and devotion to culture. He does not need any support or patronage of state for preservation of his form. Of course, if the state acquires the support of Brahmana, then the culture of Brahmana results in prosperity of nation. If the state remains aloof, then the nation cannot derive advantage of the culture of Brahmana in a collective way and the state has to bear its evil consequences. In other words Brahmana does not need any support of state, but it is essential that state should draw support of Brahmana. It is quite unnatural that *kshatriya* may remain aloof from Brahman. Without making *Brahmamitra* its base, state in the form of *kahatrawarun* can never be protected and can never become prosperous. Those actions of *kshatrawarun,* which ignore the advice of *Brahmamitra* do not cause prosperity.

This *shruti* and its meaning is very subtle. It contains many natural truths. This is not a proper occassion for indulgence in those subtle scientific mystries of nature. They are subject of independent study and cannot be dealt in articles like this, which deal with various issues referring to the immidiate present. But this is clear from the above mentioned extracts that *Brahmana* should remain aloof from the state. He should consider his duty fulfilled as soon as he has given his advice.

Brahman is symbol of knowledge, culture and *Dharma.* Thus we arive at the conclusion that culture and *Dharma* should remain aloof from state. We may point out here that *Dharma* is not religion. *Dharma* is that basic eternal factor of universe which is anatural and is *Purushatmak.* There may be many religions in this world, there may be many sects, but there is only one *Dharma* and it is *sanatan* (eternal) *Dharma.* A particular secterian group in India calls itself upholder of *Sanatan Dharma.* As a matter of fact they are all narrow sects and have in reality turned the Indian people away from that eternal *Dharma* and eternal culture and also away from the worldly four-fold practical *Dharma* (Imitation, following, practice and internal devotion) and practical culture-*Moksha* culture, *Dharma* culture, *Kama* culture and *Artha* culture). As a result thereof, beauty and welfare which these practices had imparted to Indian life have disappeared and without any practical do's and donts before them the Indians are running after the west. It is essential, therefore, that the word *Dharma* should not be confused with religion or sects.

It is due to the fact that scholars durlng the last three thousand years had no understanding of this basic relatinship of *Brahma* and *Kshtra*, of knowledge and state, of *Brahmana* and state that they became dependent. They produced literature which satisfied and pleased rulers of various periods. This emotionalism was born of lust for wealth and fame and inspired them to interpret things accordingly. They were submerged in grandeur of state and instead of remaining a guide to state were being guided by them. It is surprising that *Brahman* of this period did not take lesson from a very recent example, in the person of Chanakya, who created an empire, refused to be drawn in to it, and made *Rakasha* its Prime Minister and retired himself to jungle for self-study.

But how this decline takes place ? Responsibility for this vests in the state. That is why *kshatra* has been given a place superior to *Brahma* in worldly life. It is said that *Brahma* created *Brahmana*, *Kshatriya*, *Vaishya* and *Shoodra* and Sun, planets etc and the whole universe inspired by desire of abundance and manifoldness. Even then he was not satisfied. Then he created *Dharma*, which was greater than *Brahma* and related it to *Kshatra*. Therefore, the duty of *Kshatra* is *Dharma*. And nothing is suprior to *Kshatriya*.

This is natural four-fold practical *Dharma* which is different with every object and with everybody. Reference has been made only to *Kshatriya*, in this respect and it is significant. *Brahman* is considered to be (should) devoted to that eternal anatural *Purushatmak Dharma* and it would be improper to refer to his natural *Dharma*, because he is spontaneously devoted to and related to *Dharma*. As far as *Vaishya* and *Shoodra* are conecerned they are related respectively to wavering mind and inanimate body. They cannot observe their *Dharma* spontaneously. As a result thereof, it is necessary that they should be controlled and regulated and kept on the track of *Dharma*. Otherwise they would create wide discontentment. Therefore it is the primary duty of *Kshatriya* or the state to keep them on track. Therefore the main responsibility of Dharma vests in *Kshatriya* and he is responsible for keeping the *Vaishya*, the *shoodra* and the *Brahmana* detracted from the path of *Dharma*, in control and regulation. The same warning has been given by Rajarshi Manu, propounder of *Manaw Dharma Shastra* in the following words :-

वैश्यशूद्रौ प्रयत्नेन स्वानि कर्म्माणि कारयेत् ।
तौ हि च्युतौ स्वकर्म्मभ्यः क्षोभयेतामिदं जगत् ॥

When classes of wealth and labour turn away from their respective duties, they create dissatisfaction in the whole world. This becomes possible only when the state relinquishes its duties and responsiblilities. This process commenced in India long ago and lapses of state encouraged it. Historians praise the period of Gupta rule in India as the golden age and point out that the country was rich, commerce was devoloped and Kings used to spend luxurious lives. There was production of material goods in abundance. All this is true and it is also true that morbid and sensuous literature was produced during this period on a large scale and Royal courts were full of such "learned" persons. The wellknown Sanskrit Drama Mrihchakatik is a clear and naked proof of the morbid and sensual depiction of life which so-called literateurs portrayed. Prostitutes and dancers had become a significant part of city life. Such a decadent and unregulated state of affairs was the commencement of India's fall. It was a clear indication that state had fallen from the duties it was dedicated to and the responsibility it was entrusted with. It is clear that the nation had lapsed from the path of *Dharma* and the state was responsible for it, because its basic duty was protection of *Dharma* and keeping people on the path of *Dharma* vested in state. And this is indicated by the statement of *Bheeshma* in *Mahabharat* in which he says; राजा कालस्य कारणम्.

Though irresponsiblility on the part of state had started at that time, the commercial class was not able to have its sway over the field of *Dharma* and culture till the British regime, because, during earlier priods, the state continued to give its patroange to various activities organised under the guise of *Dharma* and culture, though their real form had become subdded. It was during the British regime that this commercial class or the *Vaishyas* had a complete grip over this field.

Why did this happen ? After the British had announced that "we shall not interfere in your *Dharma*," the Indian scholar was happy. He did not inmidiately say that "in our culture a state unrelated to *Dharma* is not state at all." When the state support was withdrawn, the Indian scholar habituated of relying on some support or patronage was left with none. The commercial class stepped in the vaccum. And what was the result ? There was complete domination of these commercial magnets and businessmen over all facets of activities taking place in the name of *Dharma* and culture. A businessman presided over the meetings of *Dharma* and was bestowed with such superhuman titles as 'protector of *Dharma*'. 'Incarnation of *Dharma*' etc. Even if it would be a meeting related to education, the seat of president would be adorned by an illiterate millionaire.

Thus they continued to fulfil their commercial lust in the guise of *Dharma*. They continued to exploit *Dharma* for their purposes. This was very significant, because there is an essential difference between a support provided by state and support given by the commerical class. Which ever state may be ruling; it has a certain aura of greatness around it. The support that state gives is not, generally, motivated by any desire of return. It is magnanimous. But the case with the commercial class is different. All its activities are motiveted with an eye on return. If anticapated return is not forthcoming this class would immidiately withdraw its support. That is why so called religious *baniyas* appoint *Brahman* for reciting *Durga Saptashati* with an intention of making certain commercial gains. If that gain is not acquired he does not only insult the *Brahman*, but also loses his faith in *Goddess Drgha* **This penetration and domination of commerciai class in the field Dharma has done incalculable harm and indescribable loss to the nation. Deciet, forgery, immorality, cheating, profiteering, debauchery and all types of low and mean practices have taken place in the name of Dharma and religion.**

It is true that penetration of the commercial class in the field of *Dharma* and culture has given rise to new sects with massive resource and huge fortune behind them. But they are all huge shops where trade in religion takes place. The commercial class that lends support to it fulfils its own lust of wealth and the leader of the sect fulfils his lust of name and fame. This conspiracy of sectarian opportunists and commercial adventurists in the field of *Dharma* and culture has created such a poisonous atmosphere in the country that on the one hand there seems no scope of any revival of study of *Vedas-smrities* and *Puranas*, India's basic literature and storehouse of India's basic culture and on the other hand devotion of the people tired of continnous cheating for the last threet housand years is trembling and sometime one is afraid lest this may not be dried up. It must be stated that one can that get back again everything that he looses, but if this fountain of devotion is dried up, he cannot get it back. He is then reduced to the state of a dry tree in the cremation ground, which has no life-giving essence in it.

British regime was not a state in any real sense of the term. It was organised commercial enterprise. So they did not mind this exploitation of the Indian masses by the Indian capitalists, in the same way as a big dacoit permits small dacoits in his area of operation to loot the people. The Britishers permitted the Indian commercial class to go on with their loot. Secondly, they were foreigners and, therefore, did not know the subtle manner in which this class continued its commercial craftiness in the guise of Dharma,

Situation has changed after the Britishers have left. The present regime, manned by those who are well aware of the crafty ways of commercial class, is placing hindrances in the way of this class continuing to make certain economic gains in the guise of *Dharma*. So slowly the ostenssible devotion of this class towards *Dharma* is drying up, under a regime which pretends to be aloof from *Dharma*.

In respect of the aloofness of our rulers from *Dharma*, we would like to submit that if they mean that every one will be free to pursue his *Dharma*, we will welcome it. Even if they mean that the state will have nothing to do with various secterianism, we shall welcome it. But as a matter of fact the real situation is just the opposite.

As we humbly submitted in the beginning of this article various sects are receiving full encouragement in the modern Indian regime They are flourishing under the patronage of state and continue to compain that they have not received enough. The principle of aloofness of state from *Dharma* is applied only to Hindu, not by aloofness but by continued interference. This is clearly illustrated by the zeal and enthusiasm with which the present ruling regime is demonstrating its eagerness to place bills and enact laws regarding various facets of practical culture and practical dharma of Hindus. And as far as we can precieve, the motivating cause of this situation is the fact that majority of our ruleis are not 'really' aloof from *Dharma*.

What do we mean by this ? We beg to submit that those colleagues of our rulers who belong to various religions and sects proclaim their adherence to those religions or faith eagerly and loudly and even organise conferences for political purposes in their capacity as politicians belonging to that religion or sect. But those who are Hindus are even afraid of calling themselves Hindus. The simple reason is that they are not aloof from *Dharma* actually, but suffer from emotionalism. That they are not aloof from *Dharma* does not mean that they have conviction of *Dharma* No, they suffer from cowardice of *Dharma*. This cowardice related to *Dharma* is born, when one does not have the basic understanding of eternal *Dharma* and culture and its base of knowledge and science, which give birth to resolute conviction. Blind devotion creates cowardice of Dharma. Due to this cowardice our rulers have become emotional and they always start their process of thinking thus: "what others will think of it."

They will not call themselves Hindus, if others will raise eyebrows at it. They will not give any support to Hindus, because others might accuse them. They will interfere in Hindus practices, because others will call them progressive. This process of thinking which commences from others is taking the country to ruin. It is due to this emotionalism of always loocking at others and of trying to make oneself pleasing to others that our nation has fallen in a trap of lure of international 'reputation.' This emotionalism has gone to such an extent that in the lure of achieving respectability in the eyes of other nations, we have suffered and vital stakes of our nation have been sacrificed.

The writer knows that our rulers and their supporters will immidiately become eager to state that India has made progress due to this international approach. But we wish to submit that an emotional person always belittles his loss and suffers.

Should the Hindu then react against the regime which is indulging in these acts of emotionalism, born of *Dharmic* cowardice and eagerness to appear repectable in other's eyes. There are some groups like Ramrajya, Hindu Sabha, Janasangh etc. who claim to represent Hindus and are opposing the ruling regime. These are only various sectarian groups; who have no understanding of eternal Hindu culture and Dharma and are motivated by sheer lust for name and wealth and they are therefore eager to capture power. The Hindu can never become reactionary towards his own rulers. Even during the worst days of Rawan, Kamsa, Ven etc. he did not become so. How then can he be come reactionary towards his own people, elected and choosen by him ?

The correct path is to remain aloof from state and to remain engaged in study of basic truths of Indian Dharma and culture based on knowledge and science. Such a devoted and dedicated engagement in self-study will spontaneously bring to light those facets of Eternal Hindu Dharma, which are irresistable and will automatically motivate our rulers and our people to shed emotionalism and pursue the path of resolute conviction in Dharma and not of cowardics related to Dharma.

This particulary applies to *Brahmana*, whose primary duty is to remain devoted to studies of vedas, the basic essentials of Hindu culture and *Dharma*. Today Brahman is mortified and subdued because he fell from his duties and ignored his responsibilities, because he started placing himself with other people and dedicated his loyalty to the ruler. He forgot the principle which stated ब्राह्मणो अस्माकं सोमोनाम राजा । Ashwapati Kaikeya clearly undersood this principle when he stated स्वामी सर्वस्य राष्ट्रस्य धीमान मम पुरोहितः । Brahman was imbued with strength and power of administering all facets of life - and it was clearly laid down that Brahman, knowing Veda and Vedic *Dharma* could enunciate various principles" (एकपि वेदविद्धर्मं, योंव्यवस्येद् द्विजोत्तम) One who knew *veda shastra* earned the power of ruling, commanding the army and administaring justice and law:—

सेनापत्यं च राज्यं च, दण्डनेतृत्वमेवच ।
सर्वलोकाधिपत्यं च वेदशास्त्र विदर्हति ॥

Thus it is clear that as long a state regulated by *Brahman*, would remain dedicated to culture, worldly *Dharma* and worldly culture remain condescent towards such a state. We have indicated already that the fall of *Brahman* was due to his lapse accenutated by irresponsiblity that had crept in the state. But the wrath that has been expressed on *Brahman* is only a sign of ingratitude. During the last three thousand years most of the sects that appeared on Indian horizon were provided their exterior in the form of Sanskrit language by Brahman. It was this Brahman who continued to carry the message of Indian culture even though he was put to unbearable tyannies during days of foreign domination. It was he who carried the traditions of culture, even though he was subjected to merciless physical torture. Though deprived of the basic fundamentals, related to knowledge and science, he continued the *Dharma* and Cultural practices simply on the baiss of devotion and faith. Whatever little threads of our culture are available today, are due to this *Brahman* who swallowed all insults, endured all scoffings and continued on his path firmly.

Of course, the spirit of servitude that had entered in him harmed him and the Indian culture, which he represented. It was due to emergence of narrow *Brahmanism*, in place of a *Brahman* who had devoted himself to nation and national culture.

This national or worldly culture based on that anatural and *Purushatmak* culture expands to into four spheres. First is the sphere of action or *Karma*. The second is the sphere of worship or *upasana*. The third is the sphere of knowledge or *jnan*. The fourth is the sphere of *Buddhi* or intellect. When material results are achieved with matarial resources, it is called the sphere of action. When vital results are achieved with material resources- this is sphere of *upasana* or worship. When vital results are achieved by vital resources, it is called the sphere of knowledge or *jnan*. And when vital internal devotion takes place on the basic of vital resources, it is the fourth sphere of *Buddi* or intellect.

The first amongst these four, where both resources and results are material is called *Artha*-culture. The second, where resources are material but results are vital, is *Kama*-culture. Where both are vital; it is called *Dharma* culture. And where both are in the form of internal devotion only, it is *Moksha* culture. These four are related to body, mind, intellect and self respectively.

Just like individual and society, nation also has, according to Indian conception, four facets or sphere. First facet is the sphere of policy or *neetitantra*. It is related to *Bhootatma* or the self. The second is the sphere of discipline or of rule. This is *Anunshasantantra*. The third is related to groups, assemblies and collective activities. This is called then *Ganatantra* and fourth is related to subjects or the people and this is *Prajatantra*. The sphere of policy is related *Brdhman*. The sphere of rule and dicipline is related to Kshatriya. The sphere of Ganatratra is related to Vaishya and the sphere of Prajatantra is related to Shoodra. The people are the body of the nation, the *Gana* is the mind of nation, the rule is the intellect of the nation, and Brahmana is the self of the nation. Thus we have four facets : Individual, family, society and nation. Each one of these is fourfold. Individual is an agreegate of self, intellect mind and body. Family is an assemblage of the Elder, adult, women and childern. Society is an integration of *Brahman*, *Kshatriya*, *Vaishya* and *Shoodra*. Nation is a combination of the sphere of policy, rule, *Gana* (assembly) and *Praja* (people). The four facets of the latter are related to the four facets of the individual and have, thus, *Bhootatma* self, intellect mind and body. Thus all these facets have their own individuality. Therefore, according to Indian viewpoint, it is not apporpriate to say that individual, society, family and nation are four stages. They are all independent individualities. It is incorrect to state that family is a group of individuals, society is a group of families and nation a group of societies. There is no such relationship, according to Indian viewpiont. According to Indian viewpoint, nation is an individual and individual is a nation. Family is a society and society is a family. All are all and all are individuals. Only when such a situation obtains there remains no difference between individual and nation. In such a condition individual's sacrifice for family, society and nation, becomes meaningless, because in such a situation nation is also within purvivew of self. When this identity is obtained, even a loss to another individual, even a loss unconcerned to us, becomes our own loss. Such an indentity can be achieved only when one views things from the viewpoint of self and not from viewpoint of body. On viewing from body every thing before us in universe will appear to be seperate and different, but on viewing from the viewpoint of self everything will come within the purview of self. On this basis, principle of

सवं खल्विदं ब्रह्म has been extablished. And it is 'selfishness's in which there is no question of decieving people in the name of sacrifices, no occasion for calling for hard work for 'others'. In such a scheme of things every thing is well-orderd. Every body is devoted to his self and excerated portions of every body are used for every one and in this scheme of things nation becomes prosperous, society is contented, family is satisfied and individual is healthy.

In such a scheme of things, nation is related *Brahman*, Society is related to intellect or *Kshatriya*, family is related to *Vaishya* and individual to *Shoodra*. Its significance is clear. *Shoodra* will consider only about his own individual being. A *Vaishya*, however wealthy he might be, will consider only about his family. It is not possible for him to think beyound that. A *Kshatriya* can think only of society, that is. of the area to which his rule extends. And a *Brahman* thinks of the whole nation. It may be stated that there are two facets of *Brahman*. One is related to *Purush* and is *Purushatmak* and other is related to *Prakriti*. As far as *Prakritik* facet of *Brahman* is concerned, he is devoted and dedicated to his nation As far as h s *Purushatmak* facet is concerned, he belongs to the whole universe and it is on this basis that the principle of स्वे स्वे चरित्रं शिक्षेरन has been established. It is on this basis that he says कृण्वन्तो विश्वमार्यम्.

As indicated earlier there are two facets of *Purush* and *Prakriti*. *Purushatmak* culture is eternal culture. It is anatural and unchanging culture. The other is *Prakritik*, natural and worldly culture These are two facets. one is related to self and intellect and the other related to mind and body. The first is culture and the other is civilization. Practices are related to the former and celeberations to the latter. One may ask why celeberations of civilizations have been called cultural civilizations ? They are as a matter of fact celeberations of civilization. But there is a difference. Indian viewpoint states that arranging and systematising things in accordance with nature is arranging it in accordance with culture. This becomes possible only when the concept and attitude of *Devabhawa* (related to vital forces) is there. No Indian celeberation is without *Devabhawa*. The fact that celeberations are related to mind and body does in no case mean that they will be deprived of and turned away from it. Self will always be at its roots. And due to the fact that this vital viewpoint is at the base everywhere, all celeberations of Indians rightly earn the title of cultural celeberations.

These three divisions are known as *Purush-Prakriti* and *Vikriti*. The devotees of culture are also divided in three categories accordingly. The superior claimant, the medium claimant and the ordinary or other common claimant. Those related to *Purush* belong to the first category and those belonging to the *Vikriti* belong the third category. Culture and its facets are also arranged in a three-fold order. They are culture, cultural practices, and cultural celeberations. Culture is related to the superior claimant, cultural practices are observed by the medium category and cultural celeberations are organised by the common category. But all these three facets have that concept of *Brahma* or vital forces in their base. Unless it is there, they cannot be called celeberations of men. Will they be called celeberation of animals ? It is a question which you should answer in your own minds.

We have already referred to the four- fold cultural practices in the form of imitation, following, practices and internal devotion. These are practiced by four different categories of directions. One imitates on orders. One follows the advices. One practices on discipline, and internal devotion is possible by *Samvit* or intution. Cultural practices in which body is predominant are imitated, in which mind is predominant is followed, in which intellect is predominant is practiced and in which self is predominant is related to internal devotion. In other words we may say that cultural practices related to the sphere of *budhiyoga* are practices with internal devotation. Those related to sphere of knowledge are practiced, those related to sphere of worship are followed and those related to sphere of action are imitated. In other words *Brahmana* is primarly assciated with internal devotion, *Kshatriya* with practice, *Vaishya* with following and *shoodra* with imitation.

Celeberations are related to mind and body. Mind and body are related *Vaishya* and *Shoodra*. They are related to society and individual. From this viewpoint cultural celeberations are activities with *Brahmbhawa* in its roots and celeberated on a social scale. Cultural celeberations are also fourfold. They are *Purva*, *Utsav*, *Sammelan* and *Samaroha*. For want of appropriate words in english language, they will be called national Festivals (*purva*), Social festrvals (उत्सव), family functions (सम्मेलन) and individual functions (समारोह) In each of these all others are included. There is differnce in proportion or prdominence only. In *Purva*, which we have called national festivals, individual, family and society also participate. Though it is primarily related to *Bhootatmd* or the self, intellect, mind and body are also included. The same is the case with social festivals and the two categories of functiones. It can be very easily iilustrated, even if a single example is taken. There will be at the root of it the *Brahmabhava* or *Devabhava* related to the self. No Indian celeberation can be concieved without this at its roots. There will be some cultural practice related to intellect. Some musical eulogy of *Brahma*, some song will be an inseperable part of it and last, but not the least, there will be dining or distribution of sweets as an essential part of it. Thus all cultural celeberations of Indians are integrated and composite.

This is a greatness of Indian culture that it does for not run after happiness or sorrow. The word *Sukha* according to use is Happiness and *Dukha* is used for sorrow. In Indian viewpoint happiness has been described as 'agreaeable pain' and sorrow has been described as 'disagreeable pain.' All pleasures of bodily organs are aggreeable pains and they invariably and ultimately culiminate in 'disagreeable pains.' It is so because happiness is attainment of certain desires or requirements of bodily organs and sorrow is inability to do so. Both happiness and sorrow have been described as "passing" "momentary" and "temporary." That is why Indians have always been advised to endure or bear both happiness as well as sorrow. Only those who are dominated by body, mind or intellect run after happiness. He who cosiders body as the form of man is engaged in eating and drinking and also remains busy only in the makeup of his body. Such persons always question the "reasonableness," the "rationality" or the justifiability of cultural practice. This is no new phenomenon. Such persons occur in all ages. During Bhagwan Ramchandra's age such a person was there. Telling him about this, Bhagwan Ram said:–

Oh ! Jajlee even a minor and a most insignicant part of *shastra* and *Dharma* is not without reason or justification.

Such persons who consider body as the end of their personality constitute the first category. There are others who give some place to mind also. Such persons remain engaged in music and dance. They remain submerged in entertainment and call it one of the most significant tasks of their life. They are busy in eating and drinking and in wasting time.

There, of course, is the third catagory of these who only shout about intellect. To them physical health is meaningless. For such persons mental entertainment is a taboo, They remain engaged in their intellectual acrobatics and distortion of words. These dry people, having no essence of life in them, eat into their own vitals and of society and create heavy boredom around them. Then comes the last category of those who claim to remain submerged in thinking and meditation of some unknown element. They have nothing to do with activities reated to body, have nothing to do with entertainment of mind and there is no place of intellectual pursuits and intellectual contentment in their sphere. It is they who say पढ़ना लिखना ब्रह्मन का काम (To read and write is the job of *Brahman*, These people contribute nothing to society and are only a burden on this earth. They wander about here and there with saffron coloured clothes on them. Sometimes they pretend to have extraordinary powers and by demonstrating some startling thing they organise a gang or sect. They are parasites and have nothing to do with honourable and respectable life of *Sanyasi* in the Indian Ashram system. After performing his duties as student, as man of the family and as its aloof observer, *sanyasi* adds to the health, satisfaction and contentment of society and in the last stage of his life he dedicates himself to the nation and to Mocksha-culture in accordance with Dharma.

This class of people (fraud Sanyasees) were not found in this country before this period of there-thousand-years commenced. One of the basic principles of administration at that time clearly states that if anyone gives alms to any person except the student in *Brahmacharya ashram* or to old-aged *sannasi*, he encourages thieves in nis country. The ruler should punish him and a ruler who does not punish such persons is himself encouraging thives and is therefore punishable.

Today, we find a vast mumber people living on this beggary in the name of *Dharma*. This practice commenced with the rise of Budha sect, nearly two thousand five hundred years ago. Gautam ran away from his family and society in search of some unknown thing. He ran away because he felt that these worldly environments led one astray from deep meditation. What he achieved, we do not know. But this is clear that he had escaped from burden of maintainance of one family and of a few people, but he was caught in the entanglement of thousands of Bauddha Bhikkus. These Buddhist monks had no responsibility of family, society and nation because (they said) they were engaged in the meditation of some unknown and in thinking of the welfare of mankind. When one could get all facilities of life without undertaking any responsibility, thousands would naturally run after it. The same happened. Thousands of so-called monks, but in reality beggars living on alms, were born. They were perfoming no duty towords society.

The same tradition continued afterwards. Even those who ostensibly opposed Budhism, followed the same practice. They also established massive *mathas* after the fashion of *viharas*. They also gathered large number of people engaged in meditation of *Brahma*.

This happens only when one turns away from cultural practices. Indian culture and social order clearly lays down duties for every group of persons. This is also unamibigususly stated how a man sould divide his life in four parts of *Bramacharya*, *Grihastha*, *Wanprastha* and *Sanyas* and how in all these four he sould remain devoted to one of the four *Pururharthas*. This is why we do not find any *Matha* by any Maharshi. This is why we find that many *Maharshees* lived with their families and remained engaged in pursuit of fundamentals of nature. Life was well-ordered, natural and spontaneous. It is only when people turn away from cultural practices, indulge in philososophical and intellectual acrobatics, mental debauchery or physical laxitude, when other facets of man are not integrated with self, that such a situation develops.

We have submitted above that *Purva* is related to *Bhootatma* and is national, *Utsava* is related to intellect and is social, *Sammelan* is related to mind and family, and *samaroha* is related to individual and body. During the last three thousand years of our nation, we have gradually subdued and mortified the form of these cultural celeberations. From this viewpoint this period can be roughly divided in three parts-

The first part commences with the Gupta age and extends till the advent of muslim period. During this period the *Purva* were celeberated as social festivals. During this period *vasantotsava* and other *utsavas* took the place of cultural celeberations related to *Bhootatma*. *Purva* became subdued and *utasav* became predominant. So we can call this a period of *Purvotsav*. Next comes the age which commenced with the advent of muslim rule and continued till the advent of British regime. During this period both *Purva and Utsav* became subjugated and *Sammelan* become predominant. And with the advent of British regime *Samaroha* had there sway. Thus in course of these three thousand years of Indian decadence, India has gradually turned away from national and social festivals, which were a source of continouous flow of bliss and uplift in the nation.

Cultural celeberations form the eternal civilization and are condescent to state. They are influenced by the state and its activities. Civilization, as pointed out earlier, is related to mind and body; but it has self and intellect in its roots. That is why not only the well known celeberations of civilization, but even ordinary celeberations of music. dance etc commence in India with initial eulogy of some *Brahma* or *Devebhava*. Even when cultural practices had become subdued and *Purva* and *Utsav* had become mortified, there was partial awakening in the nation, because *Brahma* and *Kshatriya* were partially active and awakened. During the British regime, which was more of a commercial enterprise, than a ruling state, *Brahma* and *Kshatriya* become, completely subdued and all sources of national awakening dried up. Symbols of *Dharma*, (therefore) become predominant and *Dharma* itself became secondary. Here we must carefully understand something. Patience, pardon, non-unsteeling, cleanliness, absence of anger etc. are all indicatives of *Dharma*. This become clear from the following :-

धृतिः, क्षमा, दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥
मनुः ६।९।२

When fundamental understanding of culture and *Dharma* is subdued these indicative charachterstics and properties of *Dharma* take the place of *Dharma*. These are properties or characterestic of *Dharma*. These are not *Dharma* themselves. For example, we may say that kindness is property of *Dharma*. Truth is property of *Dharma* etc. But kindness is not *Dharma* itself. This subtle difference should be understood carefully.

Symbols or indicatives are partial representatives of basic thing or the essential thing. Symbols are parts and basic thing is the whole, which bears the part. This can be understood in this way. *Dharma* is kindness. kindness is not *Dharma*. *Dharma* is truth. Truth is not *Dharma*. Similarly *Dharma* is non-violance. But non-violance is not *Dharma*. Indicatives or properties are related to the basic *Dharma* in the same way as an example is related to the principle. Universal objects are divided, but the basic *dharma* exists in an indivisible way in all these objects, though it appears to be divided.

Every object has a centre and an exterior. Basic *Dharma* exists in the centre and symbolic *dharma* resides in the exterior form of the object. The centre-*Dharma* is self-*Dharma* and the form-*Dharma* is universal *Dharma*. In other words those symbolic *Dharma*, which are included in the orbit of self-*Dharma* are called symbolic *Dharma* and those which tresspass this limit are called *Adharma*. Thus it is clear that when symbolic *Dharma* is in accordance with culture and *Dharma*, it is symbol or property of *Dharma*, where it is not in accordance, as stated above; it becomes property of *Adharma*. That is why no definite and unalterable definition of symbolic *Dharma* has been provided in Shashtras.

For example, we can take into consideration the symbolic *Dharma* called non-violence, because our nation seems to be in a hysterical grip of that symbolic *Dharma*.

If a tyrant inflicts pain on an innocent person that infliction of pain is considered as violence. Non-violance is aimed at eradicating or removing this violance. But violent beings do not leave their violent traits simply by hearing the word non-violence. This is impossible in this sphere of nature where relationship between objects is based on the principle of fuel and fire. The clash between the *Asur* properties related to mind and body and *Deva* properties related to intellect and self is going on since the begining of creation. Characteretics of truth and nonviolence are related to *Deva* and those related to untruth and violence are characterestic of *Asura*.

This is a clash between self and matter. In the sphere of material nature strength always seems to be victorious over truth. This means, in other words victory of violence over non-violence. Humanity cannot defeat violence by non-violence, unless it makes some other power, which is beyond nature, as its base. That is why empty shouts of non-violence raised in our country in course of last three thousand years have resulted only in continuous onslaught of violence on our land. What should then be done ? Should we then leave nonviolence in favour of violence and renounce truth in favour of untruth ? No, this will resorting to acts which are contrary to humanism. Answer to this question is adoption of the path of *Dharma.* This can be understood, if the concept of *Dharma* is properly understood, as different form the symbolic *dharma* and their properties.

There is essential difference between non-violence based on resolute conviction and nonviolence of the emotional person. When one shows emotionalism towards tyrant, it is not adopting the path of non-voilence, but encouraging violence in a clear manner. Indion principle of Human *Dharma*, as contained in the sacred book of *Manusmriti* clearly gives the following direction :-

गुरु वा बालवृद्धौ वा ब्राह्मणं वा बहुश्रुतम् ।
आततायिनमायान्तं हन्यादेवाविचारयन् ॥
नाततायिवधे दोषो हन्तुर्भवति कश्चन् ।
प्रकाशं चाप्रकाशंच मन्युस्तं मन्युमृच्छति ॥
मनु—८।३५०।३५१

It is clearly laid down that if a man is a tyrant he should be immidiately killed, without considering whether he is a teacher, a child, an oldman, or a learned *Brahmana. Smriti* clearly says that if you do so, you are not killing him. Rather, he is dying due to his own evil acts. When many are saved by violence towards one, that is clearly accepted as nonviolence. A poisionous snake can never be left free in infatuation and intoxication of non-violence. A man canot claim kindness for his evil habits and adictions. *Dharma* shastra even lays down exception in respect of speaking truth (वर्णिनां हि वधो यत्र तत्र साद्यन्नृतं वदेत्). And on this basis Bhagwan Krishna has enunciated the following principle in 'Gita:—ये यथामां प्रपद्यन्ते तांस्तथैव भजाम्यहम् . The present emotionalism has led to meaningless noise of non-violence, truth etc, which is weakening the basic resolution and conviction of the country every day, because it is not related to practical *Dharma* based on that eternal *Dharma* and Culture. In this contect it is relevant to point towards those four principles which this country has gradually proclaimed during the period of decadence and this order clearly illustrates the fall of India.

The basic Indian viewpoint in this context has been stated as: (नायंहन्ति, नहन्यते), This means that "he neither kills any body not he is killed by any body". This attitude is related to resolute conviction. This is conviction related to self and therefore to *Brahmana.*

When Indians lapsed from this basic conviction. the first stage of decadence become manifested with the slogan, "I shall die, but after killing my enemy." This is a typical emotional manifestation of *Kshatriya* arrogance. This attitude was dominant during the rule of *kshatriya* kings and feudal lords in India during the last three thousand years. That is why we find so many instances of mutual rivalry, local battles and feuds between *kshatriya* kings. This was a direct result of this attitude, which reflected intoxication of state power and independence of state from regulation of *Dharma*..

The third attitude is related to *vaishya*. This indicates the second stage of India's decadence. This can be summed up in the following words:- **I shall die after bearing continuous beating.**

We are told that this was the policy initiated by a great *vaishya* of our nation and that under his advice thousands of our countrymen suffered and were beaten, but did not raise an eyebrow. This was, perhaps, named *Satyagraha.*

The fourth attitude can be summed up in these words:-**To remain in a permanant fear of death.**

The first attitude is based on cultural conviction, the second attitude is based on a lure of prestige and position, third is based on greedy desire to protect money anyhow and the fourth attitude is inspired by a desire of "security" or livlihood.

After the nation turned away from the first attitude, mutual acrimony dominated the national scene. This ultimately resulted in foreign domination. During the commercial regime of the British, the third attitude became predominant and this attitude resulted in economic servitude. Merciless economic exploitation gave birth to a revolt which lead to national freedom, under the inspiring leadership and and due to untiring efforts of great Indians like Respectable Tilak, Nehru, Malviya, Gandhi, Lajpatrai, Bose and others.

During the British regime the nation, at least had the strength of dying though after suffering silently. Even that strength of the nation seems to have disappeared after independence. It appears that nation and its people are under a continuous threat of death (insecurity) and that their strength has been completly paralysed. No true Indian can remain indifferent to this. The nation must rise from this state of affairs. Thenation must rise from this state of pralysis caused by cultural aimlessness born of ignorance of the basic fundamentals of India and Indian culture. We have faith and conviction that the heart of the Indian man has not changed. His body has been ruthlessly supressed, and harrassed, his mind has been subjected to indescribable indiscipline and alurements. Even his intellect has been purchased at no price by crafty Britishers through the medium of their clever educational system. But his heart has not changed. The eternal characterestic of his heart is still there and wiil remain unimpaired as long as *Ganges* flows on this earth. We have faith and confidence that no sooner this ignorance, a result of three thousand years of decadence, is removed and the Indian is able to see the basis of his culture, founded on knowledge and science, history of this nation will take a decisive and welcome turn.

This paralysis, which has affected the nation today, can be removed only if we free ourselves from emotionalism, whieh teaches renunciation, sacrifice and similar meaningless and deceptive phrases and if we adopt the path of resolute conviction which clearly lays down; (नायं हन्ति, न हन्यते) we neither rkill any body, nor we are killed by anybody.

This pariod of three thousand years of Indian decadence is also marked by gradual rush towar s agreeable and easy life. People have tried to get away from hard life. This lure of easy life has caused much damage to the power of this nation. We find individuals craving for ease and agreeableness. Seeds of easy and agreeable life were sown during the age of King Bhoja, which is called the Golden age of *Samskrit* literature. During this age, those who were devoted to the study of *Vedas*, the basic treasure of Indian knowledge and science, were called "Dullwitted due to studies of *Vedas*". Scholars living on crumbs of King Bhoja were engaged in producing morbid and sensual literature. *Sanskrit* literature of the last three thousand years is loaded with such literary pieces. Literature was written for pleasing the sensual desires of kings and their courtiers. It does not constitute our culture or literature. We Indians should be ashamed of the Bhoja age. There is no reason of being proud of it, as modern archeologists would have us believe. The rulers had forgotten their duties and were submerged in a life of ease and luxury, comforts and sensual pleasures, supported and exited by such scholars, who produced morbid literature.

This age of ease gave birth to age of poetry. Study of *Vedas* and fundamental sciences contained iu *Veda* had become "a very difficult", "a very hard" and therefore a very disagreeable job for *Brahman* who had become condescent to state.

This lure of ease diverted him from *Vedas* towards philosophy. But after some time even philosophy proved very heavy and difficult for them and the 'Katha' or narration of stories of "God" become prevelant. But decadence due to craving for ease made it necessary that more "easy and popular" way should be found.

And then commenced the age of morbid minds reciting ***"Hare Ram! Hare Ram,"***. This was the period of ***Sankirtan***, with various muical instrument. But race for ease and comfort did not stop in the religious field. And ultimately such sects appeared which said, "Oh God, you have salvaged those who had devotion in you. We shall accept you as god, only if you would give us salvation without devotion."

But when fall starts, it does not stop until it drags one to the disastorous bottom. Ultimately devotion as well as God disappeared and only the musical instrumente and the devotees remained. And they became devoted to the people and invented musical ceremonies, dance numbers, and other entertaining celeberations. This has became an inseprable part of all functions today. We shall have no objection if these people would dance and sing with gay abundance and indulge in all that can entertain them. Our humble request is simply this; they should not call these celeberations 'cultural'. These functions might be appropriate in civilizations of other countries, but they are not at all in keeping with Indian traditions.

Does it mean that there is no place for such entertaining facets of life as music dance etc in Indian life ? Is life, according to Indian culture, dry and 'lifeless', No, it is never so. We have already stated that according to Indian viewpoint man is an agreeagate of four facets of self, intellect, mind and body. Anything which ignores the facet of mind and body cannot find place in Indian culture.

Indian life is full of blissful celeberations. The flow of bliss and pleasures through the medium of innumerable celeberations are well known to any body who knows even a little about Indian celeberations. It is a well known idiom that there are nine festival in seven days in India. But this uplifting, blissful and pleasent environment of Indian cultural traditions can only be felt and can not be described. What grandeur and cultural greatness can be found in any celeberation, which can surpass that of ***Raksha Bandhan***. Which celeberation can equal the joy and gaity of ***Holika***, and you can appreciate the uplifting bliss and supreme sense of achievement only if you have celeberated ***Vijaydashmi***. And the festival of lights, the ***Dewali*** ! When millions of homes wear the garland of lamps. These are a few glimpses of Indian national celeberations called ***Purva***. There are many other national festivals. Then there are social festivals of family and of individuals.

This is just a glimpse. We have already indicated how each one of these festivals consist of activities of dining etc. related to body, of song, music etc. related to mind, of cultural practices related to intellect and at the root of all is the concept or characterestic of *Brhama* or *Deva.*

Culture of India is expressed in three words-existence, conciousness and bliss. (*Sachchidanand*), Thus we find that bliss is an inseperable part of Indian culture.

This blissful and pleasant facet of Indian life is not apparent today due to various oulanghts on and lapses of culture. In course of last three thousand years Indians have drifted away from those cultural practices and cultural celeberations. In Indian system of life everything is well orderd and regulated naturally. Four duties in the form of *Moksha, Dharma, Kama* and *Artha* have been provided. For the four facets of self, intellect, mind and body. In this scheme, there is no scope for comfort based on irresponsibility and ease based on deriliction of duties. Duties are well-defined on the natural basis of figure, nature and *Ahankriti* and period of life is also well-defined. In this plan one enjoys and shares pleasure, one fulfills his duties and responsibilites, one dedicates oneself to family, society and nation. There is atmosphere of blissfulness all around and thorughout the year On each day of the year the Indian and his family celeberate some festival and function and thus a healthy body, a satisfied mind, a contented intellect and a quiet and peaceful self make the nation prosperous, society happy, family pleased and individual satisfied. There are festivals on every turn of nature; a celeberation on a full moon night, festivals and functions related to Sun, the Moon, the trees the ocean, the well and to what not. No aspect of nature has remained away from the purview of his vision.

But there is an essential difference. The Indian does not consider nature to be an inanimate thing. He considers nature to be a living life-giving force, power and strength of the anatural *Purush.* Therefore he does not "love"† nature. He worships nature. His love is devotional. Devotion is the basis of worship. Inanimate matter is the basis of sensual love. Therefore all facets of nature leave him in a state of bliss. Mother nature is all powerful, we are her kindred children. Let us pray to her that inspite of our foolishness, ignorance and infatuation we may be shown the path that would teach us how to worship. Thus it is evident that Indian culture is not a dry culture, where mental faculties of music, dance, *drama*

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†According to Indian viewpoint love is divided in five streams. (see: The Five Lectures). These lectures were delivered by my master Respectauble Pandit Motilalji Shashtri at Presidents House in December 1950.

पुस्तकालय
क्रमांक 13219

etc havs no place. But one thing must be borne in mind. In Indian culture there is an appropriate time for the rulers to engage in music and dance.

Which is that proper time ? You will be able to find it out and understand it from the following narrative.

Prajapti desired and worked very hard and by his unflinching hard work water was turned into foam, foam into clay, clay into sand, sand into stone, stone into various minerals and minerals into gold etc. Then there appeared on this eath herbs, vegetables; plants etc. Thus by unflincing hard work of Prajapati, the earth achieved fullness and completeness. And then what happened ? This is what *vedashastra* says about it:-

सेयं सर्वा कृत्स्ना मन्यमाना अगायत् । तस्मादियं गायत्री । अथोऽआहुः–
अग्निदेवास्येपृष्ठे सर्वाः कृत्स्नो मन्यमानः अगायत् । यद् गायत तस्मादग्निर्गायत्र इति ।
तस्मात्–हैतत्–यः सर्वः–कृत्स्नो मन्यते, गायतीचैव, गीते वा रंमते वा ।
—शतपथब्राह्मण ६।१।११-१५

This clearly states that when complete fullness was achieved by earth, she sang. This is *Gayatri*. Thus when fulness is achieved, one can engage is merriment and pleasure.

Through the medium of Prajapati and his example, Rishi is teaching us a very significant lesson. One should engage in music, dance and pleasure only when fullness has been achieved when problems have been solved and when plenty and abundance reigns all around. In such an atmosphere of plenty, achieved after continuous hard work, one can engage in song and dance and other entertainments.

It is for our rulers, who are engaged in celeberating music and dance festivals almost everyday (sometimes in the guise of showing to other countries "our culture" and some times in welcoming "cultural" representatives of other countries in our midst) to see whether we have achieved fullness and whether our country has solved all its problems. This apprehension seems to be well founded that this tide of entertaining functions of musie, dance etc. which has engulfed our nation today (because all celeberations begin and end with a "cultural" item, might lead the country astray from real duties.

Another fact is noticeable in this context. *Prajapati* himself remains aloof from these celeberations of dance music etc. It was the earth, which indulged in it. Similarly those sections of people, who have mainly the earthly characterestic of body or lunar characterestic of mind, should engage in singing, dancing and merry making. Those who represent *Prajapati* on earth should only be aloof observers of these activities. *Brahman* and *Kshatra* represent the internal and external facets of *Prajapati* in this world. *Brahman* devoted to study of fundamentals and basic essentials, represents the enternal facet of *Prajapati*, and the state or the rulers represent the external or outer facet of *Prajapati*. Both remain (should remain) aloof from music, dance etc. related to body and mind. The ruler may be an aloof observer of these celeberations, so that their natural limits are not overstepped by people engaged in these celeberations. But *Brahman* should not even be an aloof observer of these celeberations. Giving this clear cut direction *shruti* says :-

य एव-ब्राह्मणो गायनो वा नर्त्तनो वा नर्त्तनोवाभवति, तं आग्लागृधः । इत्याचक्षते । तस्मात् नैव गायेत, न नृत्येत । मा आग्लागृधः स्यात ।

A *Brahmana* who engages in music and dance falls from his convictions (his intellect becomes weak and mean). *Brahman* should therefore, not engage in music or dance etc.

In the background of this clearcut Indian tradition that people of a nation should engage in celeberations of music, dance etc only when the nation becomes prosperous and achieves plenty, we would characterise the present indulgence of our rulers in so called "cultural festival", which are nothing except celeberations of dance, music etc, as disastorous to the country. This is also clearly illustrated that intellect of those *Brahmans* who were engaged, many, submerged, in music dance etc. and in colourful depiction of people engaged in it had low and mean intellect, they were आग्लागृधः ।

The problem of naming these celeberations is also very difficult. This is clear from an analysis of culture, that they are not cultural celeberations. The sphere of the being related to moon is divided in fourteen sections. In it worms, insects, birds, animals, lunar, man, *yakshas*, *Rakshas*. *Gandharva*, *Pichach*, *Brahma*, *Prajapatya Aindra* etc. are included. All these divisions of beings have that *Atma* or *Deva* characterestic in them in a diffused manner. While in man it is in its own form and in the form of a centre. Even animals and others have their own time, system and regulation of indulging in pleasure. But what about man ? He is free and independent to do everything, on all occassions. Let such persons, themselves decide the name for these celeberations, so dear to them.

These so called entertaining celeberations do not give happiness or bliss to man. His natural and spontaneous property of blissfulness is subdued and mind, free from regulation of intellect, indulges in its own cravings and this indulgence leads to ruination.

Indian cultural celeberations are fourfold-*Purva*, *Utsava*, *Sammelan* and *Samaroha*. These are divided in three divisions. *Nitya* celeberations, *Nimitta* celeberation and *Kamya* celeberations. The whole solar period (सम्वत्सर)

is divided into 360 days and nights representing 360 degrees of the solar sphere, which is circular. Each of these day-nights are parts of the solar sphere, and are combined with various vital forces named *Vayu, Agni, Rudra, Yama, Ishan,Bhaga, Aryama, Sawita, Saraswati, Vishnu, Parjanya, Rudra, Dhata, Poosha, Mitra, Warun, Amshu, Wiwaswan, Twastha, Nabhanedistha, Balkhilya, Ewayamarut, Vrishakapi, Shawasonapata etc.*

These vital forces collectively are called *Adhidaivik.* Thus, some vital force or forces operate during each day and night. **Vital forces are such forces which have no name, no form, no smell, which do not cover any space and which are not precivable by bodily organs.**

Many daily acts which are aimed at various vital forces and are based on natural vital order are called *Nitya* celeberations. Thosands of practices are included in the second category of *Nimitta* celeberations which take place due to a particular incidence or purpose. Those functions which are celebrated for achievement of particular results are called *Kamya Purva. Purana* are storehouse of Indian celeberations, *Vedas* are storehouse of knowledge and science. *smrities* contain do's and dont in relation to cultural practices. *Puranas* contain direction and background of history of our cultural celeberations. By ignoring the *Puranas*, We have been led away from our cultural celeberations and their blissful impact. *Brihadaranyak Purana* contains details of our *Purvas* and specially of the *Nitya Purava.*

Culture is divided in three facets in accordance with creation. These three points in creation are *Swayambhoo*, Sun and Moon. *Swaypmbhoo* is head of *Prajapati.* Sun is his heart and earth his foot. That is why science of creation is divided in three sections.Firstly, science related to head(*Swayambhoo*) secondly related to heart (solar) and third related to feet (earthly). There are divisions in culture namely self-culture (related to *Swayambhoo* or the self) vital or *Deva* culture related to sun and material culture related to earth. These can also be stated as culture of basic essentials, culture of practices and culture of celeberations.

These three categories can be understood In the following manner also. The whole universe is a collective entity of three factors: knowledge or conciosness, action or motion, substance or matter. The factor of conciousness or knowledge is a force or energy related to *Swaypmbhoo*; because *Brahma* has been considered to be the foundatiou of conciousneous or knowledge. The force of action related to vital energy is related to *Vishnu* and Solar *Vishnu* has been considered to be the main motivating and inspiring intial foundation for force of action. The force of matter or substance is related to *Shiva,* due to which *Shiva* has been considered to be lord of matter: *Bhootapati.*

The force of knowledge is related to *shruti*, the force of action is related to *Smiriti* and the force of matter is related to *Purana*. These three are basically and respecively by related to culture, cultural practices and cultural celeberations.

Cultural celeberations are based on culture and cultural practices and are inumerable in number. Their basic foundatlon is laid on eternal *Dharma* and *Purushatmak* culture. Worldly aspects of *Dharma* have been exhaustively dealt in *Vedas* and they constitute the basic foundation of Indian life. For the sake of present study, we shall take only the four cultural celeberations of one category, the national festivals or *Purva*. They are *Raksha Bandhan*. Deepawali, Vijaya Dashami and Holika. Rakshabandhan is a national festival related to self and *Brahman*, Vijayadashmi is a national festival related to intellect or the *Kshatriya*, the ruler. Deepawali is related to:mind and to *Vaishya*. And the Holika is related to the fourth section of society, namely *Shoodra* and the body.

All celeberations are related to mind and body. In Indian tradition, celeberations take place during periods of rest occuring in between performance of duties, while the present celeberations are aimed at entertainment which divert people away from duties. This subtle difference must be understood to avoid confusion. In the Indian social system there are four proposes of life (पुरुषार्थ) namely *Moksha*, *Dharma*, *Kama* and *Artha*, These are represented respectively by *Sanyasi*, *Pandit*, *Physician* and *Lawyer*.

In the present envionment, mind has swallowed the self and body has swallowed the intellect and therefore in higher sections of society the physician and the lawyer has become recipient of all patronage, In the modern tradition, one is advised to have a family physician and a family lawyer. In Indian tradition all efforts are aimed at eradicating disease and creating conditions in which they may not recur. The main yardstick of achievement today is increase in number of hospitals. The Indian system cures the patient, the present system mearly treats and cures the disease. Unless such subtle differences are understood, it will be difficult to understand this viewpoint, because all frauds, deciet, and thugee that has taken place in India in course of last three thousand years was in the guise of the same terminology of truth, kindness, non-voilence etc. The same terminology is applied today and the worst is the practice of substituting Indian words for English words, without taking into consideration the root, the derivation and the meaning of particular Indian words. This is one of the worst confusions of intellect that have ever taken place in any country and in any age and only after we remove this confusion completely by trying to understand clearly the exact meaning of words according to Indian traditions and scheme of language, we shall be able to understand the history of particular words. Only then clarity of views which flows from clarity of natural practices will be obtained and we shall be able to see our culture and the basic knowledge and science contained in its orlginal literature.

We have again and again referred to India s basic literature and in these contexts we have also repeatedly referred to *vedashastra.* Before we go in the fundamental outline of our cultural celeberations, it is in fitness of things to have a very short glimps of some basic things.

We pointed out in the begining of this article that a peculiar speciality of Indian words is their completeness. Stating if differently, meaning of words is concealed in the construction of words itself. No outside reference is necessary to understand their meaning. No application of speculation is possible in interpreting words. Their natural and spontaneous meaning is subdued as soon as efforts are made to twist them or to apply intellectual speculation. To understand this system properly let us take the example of the word *Hridaya* (heart). This commonly means heart and though the word is pronounced as *Hridaya*, its correct form is *Hridayam.*

The word *Hridayam* has three parts, or three *Akshars.* They are *Hri-da-yam.* *Hri*-is related to the root *Hri Harane* (हृ:रणे) *da*-is related to the root *Do Awakhandune*(दो अवखण्डने). *Hri* indicates ingress, inflow or entrance '*Da*' indicates outflow or exit. Force or motion has two categories. The first category is inflowing force and the second category is outflowing force. The force which moves from circumference to centre is the incoming motion and the forces which moves from centre to circumference is outflowing or outgoing force. And the third force, on the basis of which these two forces of incoming and outgoing, of inflow and outflow operate is the base : the motionlessness, and this controlling factor is called *yam.* The technical word for inflowing motion is *Pranan*, the outflowing motion is *Apanan.* To move forward is *Pranan* and to move backwards is *Apanan* and their meeting and regulation is *Vyanan.*

Scientific principle of inflow and outflow have been analysed in the well-known *Gayatri Vidya.* This also becomes clear if one observes the solar system and process of transmission of sunbeams. All streams of beams move forward, while moving backwards. This is called serpentine motion. Axles of a wheel move backwards and then move forward. The present is *vyanan*, on its foundation one has to make efforts on the base of *apanan* in the form of past, with *pranan* in the form of future, to achieve success.

Thus it is clear that *Hri* is inflow or inward motion and *Da* isoutflow or outward motion. All motion is action and no motion or action is possible unless a motionless base is available. We can indulge in the motion of walking only when we have a relatively motionless base in the form of earth. This is expressed by the word *yam*. *Hri*, *da* and *yam* are; inward motion, outward motion and rest respectively.

Three technical words are used in *vedas* for these three motions. They are *Brahma*, *Vishnu* and *Indra*. As is clear from principle this (ब्रह्मवै सर्वस्य प्रतिष्ठा) *Brahma* is foundation of all. It is motionlessness or rest. The outflowing motion is *Indra* and inflowing motion is *Vishnu*. On the foundation of *Brahma*, a continuous clash between *Vishnu* and *Indra* takes place. This can be observed in the physical *Yajna* of man. During the first twenty-five years of man's life there is more inflow than outflow. More comes in, than goes out. During this period physique of a man devolops. From the age of twentyfive years to fifty years both inflow and outflow are equal. For this period it is said, that neither *Indra* is defeated by *Vishnu* nor *Vishnu* is defeated by *Indra*. During the period between fifty and seventyfive years, outflow is more than inflow. During the last twentyfive years (75-100) *Indra* indicating outflow becomes increasingly stronger. When the force of inflow of food ends, the *Agni* related to *Indra* is converted into *Rudra* and uproots this human form. Keeping this in view the *shruti* has said that all *Devetas* want to defeat *Vishnu* and *Indra*, but these two are not defeated by any and none of these two is defeated by the other (in the middle period.) Three Sahasrees of *vak*, *veda*, and *lok* emerge from this clash of *Indra* and *Vishnu* on the basis of *Parmeshthi*, "The science of *Sahasree* is an independent subject. Please look to the following *shruti* and see how it analyses incoming and outflowing motions.

उभा जिग्यथुर्नपराजयेथे, न परा।जिग्ये कतरश्च नैनोः।
इन्द्रश्च विष्णो यद्‌यस्पृधे थां त्रेधा सहस्रं विथदैरये थाम् ।।
— ऋकसंहिता ६।६९।८

This should be borne in mind that *Brahma*, *Vishnu* and *Indra* referred above are related to the sphere of science. When sphere of action or practices will be discussed, the form of these *Devatas* will change. Similarly in context of sphere of worship related to *Purana* and sphere of history, their form and technical meaning will be different. This subtle difference is elucidated in *Shathpath*: *A scientific commentry* (prepared by my master Venerable Pandit Motilalji Shastri) where eight types of *devatas* have been described and discussed.

These three types of motion appear to be different, but they are actually the same basic essential (एक मूर्तिस्त्रयो देवा ब्रह्मा विष्णु महेश्वरा:) What does it mean. In other words it means that rest or motionlessness is the aggreegate or collective motion. Combination or collection of at least two or many mutually opposite motions is rest (स्थिति). Flow from centre to circumference is called flow. Same motion when moving from circumference to centre becomes inflow. When these two opposing motions meet at one point, it will result in rest or motionlessness. Thus we get three categories of motions related to centre, circumference and to collective agreegate. Thus, the same vital force is converted into three forms. This is *Hridayam.*

It will be relevant to point out a few things about motion from Indian viewpoint. From these three motions related to *Hriday* two more motions, namely, expansion and contraction, emerge. *Pure* motion towards centre is inflow: pure motion towards circumference is outflow; rest or regulation of both is motionlessness. Inflow having motionlessness or rest in its womb is contraction and outflow in the womb of rest or motionlessness is expansion. Thus the vital force, called *Akshar*, is divided infive facets, called *Brahma, Vishnu, Indra, Agni* and *Som.* The three constitute the *Hridaya* or the *Antaryami.* The last two are exterior form of objects.

It may be pointed out in this context that every motion has rest in it and all rest has motion in it. When immobility is taken out of motion, then it is converted into immobility. If motion is taken outof stillness, it is converted into motion.

Let us understand it by an example. Let us assume that four men leave their residences for their office. Let us further assume that the distance each of them is required to cover is two miles. All leave their residence at the same time, but reach office in different times. One reaches in one hour, the second in half an hour, the third in twenty minutes and the fourth in five minutes. Why ? The answer, naturally, is that those who move quickly reach early. In other words those in whose motion, there was more stillness or rest reached late and those in whose motion, there was less reached early. Thus he, from whose motion, stillness was absent in a marked proportion, reached markedly earlier. He who reached in five minutes, moved very fast. One could not know when he raised his feet and kept again. In other words there was very little rest or stillness in his motion.

Now let your imagination be a little active. Say, there is some one who can cover the distance tn three minutes and yet another who who can perform the job in a minute. And this might be reduced to a moment by imagination. What does this mean ? It will mean that in this motion stillness or immobility of only one moment remains. Now imagine the last stage and remove this stillness of one moment also. What will be the result ? The moment you are in your home, you will be in your office. Thus when immobility or stillness is completely taken out of motion, the motion is converted into stillness. We cannot become its examples, because matter can never completely remove stillness from its motion. Therefore in earthly material objects, sentient or inanimate, the vital force in the form of *Brahma*, Lord of the whole universe, is the only example of the last stage. He is the only one who moves in the whole universe in the same moment. Indicating this pure motion and pure stillness *Maharshi* says :-

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन पूर्वमर्मत् ।
तद्धावतोऽन्यान्येति तिष्ठत्-तस्मिन्नपो मातरिश्वा दधाति ॥
—ईशोपनिषत्

"He is immobile, still, motionless, but is more fast than mind. That is. He is pura motion in the form of *Bala*, pure stillness in the form of *Rasa*, *Devatas*, (vital forces) which move earlier to him are not able to overcome him. He is always found ahead of the *Devatas*, who run fast. In this immobile essential, *Matarishwa* vital force oblates *Shukra* and by this oblation this universe, constituted in the form of relative motion and relative stillness is created.

Thus we have seen how the word *Hriday* not only clearly enunciates its own meaning, but also points out to the basic principles of science underlying it. Is it not a matter of shame that due to ignorance we treat these words, so full of meaning and content, in a light-hearted manner and impute such meaning to them which are foreign and irrelevant. This is a special characterestic of Indian tradition that history of one word leads us to all other facets of nature. That is why it is said, if you have known one, you have known all.

We have pointed out again and again that *vedas* are the basic store house of Indian knowledge and science. It will be pertinent therefore to devote our attention to the study of the word *veda*. Before we proceed to learn the basic concept of *vedas* founded on knowledge and science, it is desireable that the general concept provelant about *vedas* should be stated.

Indians generally believe that *vedas* consist of four books, i. e. *Rkveda*, *Yajurveda*, *Samveda* and *Atharvveda*. The *Vidhi* or *Brahman* portion deals with *vedic* practices, the *Aranyak* portion deals with *upasana* or worship and the *upanishad* deals with *jnan* or knowledge. *Rkveda* has 21 branches, *Yajurveda* has one hundred and one branches, *Samveda* has one thousand branches and *Atharvaveda* has nine. The *Rk*, *Yaju*, *Sam* and

Atharva vedas are called *Mantraveda* or *Samhitaveda* and *Brahmana, Aranyak, Upanishad* etc. are called *Brahmana veda.* There are one thousand one hundred 31 *Samhita* books and three thousand and three hundred and ninety three *Brahmana vedas.* Thus the total number of *vedic* books is 4,524. These books are called the *vedashashtra.* They are divine and not made by men.

While having all respect towards sentiments and emotion of devoted Hindus, we want to submit that the prevelant notion is inaccurate and that this traditional concept of the last few thousand years has deprived Indians of the in immeasurable store of knowledge and science contained in these books. This ignorance has made these books only objects of worship and not of devoted study. Due to ignorance of the technical meaning of various *Vedic* terms, most commentators have either distorted words with their own imaginations or have failed to understand various parts of *Vedas.*

These books are, "Books on *Vedas*". A book on, say, electricity, is entitled "Electricity by ABC". It does not however mean that the book deals with the form of power called electricity. Just as the book "Electricity" deals with the phenomenon of Electricity, similarly *Vedas* (*Vedic* Books) deal with the natural phenomenon called *Vedas.*

Rajarshi Manu syas that sound, touch, form, Rasa and smell are made of *Vedas*, in the following words :-

शब्दः स्पर्शश्च रूपं चरसो गन्धश्च पञ्चमः ।
वेदादेव प्रसूयन्ते प्रसूतिगुणकर्म्मतः ॥

Does he mean that these natural characterestics have emerged from *Vedic* Books ?

Shatpath Brahman elucidates the *Vedas* in the following words, which mean, "this sphere of sunbeam which we are seeing before us is *Mahadukthа.* This is called *Rik* and this the abode of *Rik.* This envelop of light which is *Sam* and this is the world of *Sama.* The *Purush*, the *Agni* in the centre of this sphere is *Yaju*, this is the abode of *Yaju.* Even ordinary people know that three *Vedas* are being warmed up there in the sun.

(यदेतन्मण्डलं तपति तन्महदुक्थं, ता ऋचः, सा ऋचां लोकः । यदेतदर्चिर्दीप्यते तन्महाव्रतम् । तानि सामानि, स साम्नां लोकः । अथ य एष एतस्मिन मण्डले पुरुषः । सोऽग्निः । तानि यजूंषि । स यजुंषा लोकः । सैषा त्रय्येव विद्या तपति ।)

We would like to ask the devotees of *Vedas*, whether the above extract from *Brahman* books means that the three *Vedic* books are being warmed up in the sun ? No, This is clear that unless the correct meaning of *Vedas* is properly understood, these extracts from *Vedic* books will continue to appear meaningless to us. It is only when we understand the *Vedu* of *Vedas*, in other words when we understand the content called *Vedas*, which the *Vedic* books explain and elucidate, we shall be able to understand *Vedas*. It is only then that the following statement of Rajarshi Manu will have any meaning for us:-

चातुर्वर्ण्यं त्रयोलोकाश्चत्वाराश्चाश्रमाः पृथक् ।
भूतं, भव्यं, भवच्चैव सर्वं वेदात् प्रसिद्धयति ॥
—मनुः

(Four varnas, three Lokas, four *Ashramas*, past, future and present, all emerge from *Vedas*).

Let us point out that all forms are made of *RK*. Form means matter. All material commodity have form. Matter is perishable, form is made of *RK*. But no form can remain in its form without the central motion which binds its particles. This motion is called *Yaju*. Form is something which can only be seen, it cannot be touched. What we actually see is the enevelope around an object. Every material object throws around itself an envelope of light. This evelope is called *Mandal* and this is made of *Sam*. These three facets of form, motion and envelope act on a wide base. This wide base is *Brahma* or *Atharve veda*.. These interpreatations of the basic essential called *vedu* are not a result of our imagination. They are clearly enunciated and elucidated in the *Veda* themselves. The following *Mantra* of *Taitreey Brahmana* clearly states these definitions:-

ऋग्भ्यो जातां सर्वशो मूर्तिमाहुः—
[All from is *RK*]
सर्वा गतिर्याजुषि हैव शश्वत ।
[All motion is *Yaju*]
सर्वं तेज सामरूप्यं ह शश्वत्—
[All envelop is *Sam*)
सर्वं हेदं ब्रह्मणा हैव सृष्टम् ॥
[All creation is based on *Brahma*]

This principle makes the meaning of the *Mantra* stated earlier in relation to *Sun* quite clear. Thus the *Mantra* will then clearly mean that this form of *Sun* which is emitting unbearable heat is *Rik*, this is the abode of *Richas*. That which is shining is *Mahavrat* this is *Sam*. This is the sphere of *Sam*. The *Purush* or the *Agni* in it is *Yaju*, this is the world of *Yaju*. The three *Vedas* are there in the *Sun*.

Every thing has its own *Veda*. And there are innumberable *Vedas*.

To understand *Vedas* from another viewpoint, let us keep in mind that these three *vedas* exist in each of the three *vedas*. In other words *Rkveda* has *Rk*, *Yajuh* and *Sam*. *Samveda* also has *Rk*, *Yaju* and *Sam* and the same is the case with *Yajurved*.

Earth is called *Rkveda* or *Chhandoved* or *veda* of the form. There are three clear-cut divisions, in it viz the diameter, the circle and the *Hridau* contained in the circle or that which is encircled. Diameter is called *Vishkambh* in *vedic* language called *chhandobhyasta*. Diameter has the properties of height, length and breadth. The circle of form is its boundary or limit and therefore it is called *Sam*. If the diameter of a form is tripled (a little more than that) it will become the external circle of the form. The diameter is *Rk* and the *Sam* is three times *Rk*. On this basis the principle of *Tricham Sam* (*Sam* is triple of *Rk*) has been established.

At this point let us state that the *vedic* books are not ordinary books elucidating various subjects. Their greatness and divineness lies in the fact that they are an exact reproduction of *Vedic* order and system in nature. While it will need some study to understand this significance fully, we shall give here just one example, that will give an insight in the significance of this statement.

We have just now stated that *Sam* is triple of *Rk*. This is so in the natural *Vedic* system. The same principle is evident in *vedic* books. If the time taken by a *Rk Mantra* is tripled and the same *Mantra* is recited then it becomes *Sam*.

Sam is circumference and *Rk* is diameter of the form- The content contained between this *Sam* and *Rk* is *Yaju*. *Yajuh* is known as *vaya* (वय) *Rik-Sam* are *Vayonadha*, (वयोनाध). *Vaya* and *Vayonadha* put together form *Vayunam*. This constitutes all matter. In Indian science it is termed as *Vayonadh*. Thus we see that all the three *vedas* are functioning in the *Rkveda* itself. Diameter or *Vishakambha* is *Rk*, the circumference and the content contained between the diameter and circumference is *Vayonadh*. The boundary is *Sam* and content is *Yajuh*.

Let us take into consideration the *Samveda*. This is called *Vitanveda* also; *veda* of manifestation or expansion. This is also called *Mahima* or *Vibhooti*. As enunciated earlier we do not see the form, we touch it. The visible form is different from the touchable mass. You can not touch the form you see and similarly the form that is touched is not visible. Form, which is a collective unit of *Kshar* atoms can only be touched. This does not become visible. What is visible is the envelope, which is formed by envelope of light around. The centre *Hriday* is the *Atma* of that thing. Form is touchable and envelop is visible. With form as centre of an object an envelope of vital force emits from it and makes a sphere around it with the object itself as centre. This envelop covers a very large distence and is called *Sam*. The vital force contained in the form expands and manifests itself in the form of *Sam*, the circular envelop.

Please keep an object before you and recede away from it. As you will move away, the object will appear smaller and smaller to you gradually. After you have receded away to a particular distance the object will appear just like a point. With the object as centre and this distance as redius, draw a circle around the object. This will be called *Udrich Sam*. If your sight moves out of this circle, the object will not be visible to you. The limits of the visibility of the object end at this. *Maharshi Tandya*, wellknown exponent of subtleties of *Sam*, has, therefore, named it *Nidhan Sam* or the last *Sam*. To all those who will stand on this *Sam*, the object will appear to be of the same size. This *Sam* is the manifestation of grandeur of *Prajapati* residing in the heart of the object. That is why Bhagwan Vasudeo Krishna has said in *Geeta*, (while narrating his various characterestics of grandeur) that "I am *Sameveda* amongst the *vedas*" (वेदानाम सामवेदोस्मि:). All the three *vedas* are operating in the *Samveda* also, which is related to vision. There are innumerable envelopes within the envelope narrated above, named *Udrich Sam*. Amongst these envelops, earlier *Sam* envelopes are *Rk* in relation to later *Sam* envelopes. And later envelopes are *Sam* in relation to earlier envelopes. And the thing contained between earlier and later envelops is *Yajuh*.

Now let us take into consideration the third *veda-Yajurveda*. This is is called *Rasardo* also. *Rk* is form and *Yaju* is envelope. Both are simply exterior. The thing or the content contained between these two-form and envelope-is *Yaju*. Content is Rasa, and acquisition of content, leads to contentment. In *Yajurveda* also which is related to content, all the three *vedas* are operating. *Yajurveda* is explanation of the phenomenon why a thing appears to us smaller in a particular situation and large in another. Construct one hundred gates of equal size. Stand in the middle of the last gate and see the gates in your front. They will appear to you to be increasingly smaller. The last gate will appear to be smallerst, while actually all gates are equal. This is caused by *Yajurveda*.

Apperance of form of an object grows inereasingly small by graduation of three points due to *Rk*. *Rk* is diameter. Central Diameter is the centre of the circle. This central point and its two side points, become the heart or centre of the circle that follows. The centrai point becomes heart of the next diameter.

The diameter goes on reducing by three points, one centre and two scipoints, gradually. Why a thing becomes smaller gradually ? This is the answer to that question.

Around this diameter, the limits are made. As the diameter goes on increasing so the Mandal goes on increasing. As *Rk* becomes bigger, so the envelope grows. The centre of diameter which moves in a straight and non-twisting manner, is *Yajurveda.* These three thus become *Rk*, *Yajuh*, and the *Sam* of *Yajurveda.*

An object achieves its form by the *veda* of limits (*Rkvedas*), the *veda* of expansion (*Samveda*) and the *veda* of content (*Yajurveda*). This is a subtle subject, requiring exhaustive explanation. This is not the proper place for narrating or elucidating it. While we have discusssed the forms of these three *vedas* seperately in the above paragraphs it should be kept in view that the three *vedas* can not exist without each other. Form of *veda* is completed only by a collectiveness of the three. It will thus become clear that existence of all objects in the universe is dependent upon *veda*, the essentials. Things which are not based on *vedas* do not exist. Acquisition of an object is *veda. Yajna* is dependent on *vedas* and *vedic* essential is made of *Agni-Shom.* The basic essential *Agni* is divided in two parts, *Amrit Agni* and *Martya Agni. Amrit Agni* is vital. This is *devata*.. It would be proper to remember that the word *Devata* is always used for vital forces. It has been confused by those who did not have this scientific form of *Vedas* before them. Some have considered various *Devatas* as synonymus and some have considered them as imaginary variations god (common to some other epicse related to various religions). The Indian word *Devata* is related to vital forces and various *Devatas*, or various vital forces, are the motivating forces of universe. We shall deal with this word a little later in an attempt to clarify the confusion prevaling over this issue.

Before we conclude our reference to *vedas*, it will be appropriate to point out in short to the various natural factors which have led to divisions of *vedas* in varying numbers. The number of divisions of *vedas* (natural) are exactly reproduced in the *vedic shastra* (books) also. As pointed out earlier there are 21,101,1000 and nine branches. Let us try to understand it a little, though it is a very technical and subtle, but scientific subject.

We have seen how all objects of nature are *vedic*. both individually and cellectively. Existence of an object is dependent on existence of *vedas. Yajna* is based on *vedas.* The process of mixture of two essential things is *Yajna.* Whole universe is a product of this *yajna.* In this mixture, one is the consumer, other is the consumed. One is fire, other is fuel. In the sphere of nature

Agni is consumer and *Som* is consumed. These two have also been divided as *Rt* and *Satya*. That which has form as well as a centre is *Satya*. That which has neither form nor centre is *Rta*. That which has a form ,but no centre is *Rt-Satya*.

Sun is *Satya-Agni*, because sun has form of solar *Agni*, and it has an independent centre as well. Moon is similarly *Satya Som*. *Agni* residing in the north is *Rt Agni* and *Som* residing in south is *Rt som*. By the intraction or yajna, in which *Rta Som* is consumed by *Rtagni*, six seasons ocur. This is an entirely different subject and has been dealt in other article. Just a word about *Agni*. *Agni* literally means fire. But the fire that we see is only a material variation of *Agni*. When we refer to *Agni*, we refer to the vital force called *Agni*.

We have said earlier that *Agni* is divided in two parts. *Amrita Agni* and *Martya Agni.Amrita agni* is vital, this is *Devata*. *Martyaagni* is material. Material *Agni* becomes the form and vital *Agni* becomes the envelope. Earth is made of eight classes of substances called *Apah*, *Phena*, *Mrita*, *Sikta*, *Sarkara*, *Ashma*, *Ayah*, *Hiranyam*. Earthly sphere consists of material *Agni*. The vital *Agni* residing in its centre, emits from the centre and expands, covering a very large distance around it. This external sphere is called in the technical terminology of *Yajna* as Washatkar and the vital force which extends around is "Gan" (गण), It is divided in a thousand facets. But just as a circle is accepted to have 360 degrees, month is supposed to have thirty days, similarly this external sphere has been divided in thirty three divisions. Each division consists of 30 'Gan'. Thus 990 'Gan' vital units are covered. Collective entity of remaining vital forces is called *Prajapati*. The technical term for these thirty three divisions is *Ahargana*. The thirty third *Aharagana* is the *Nidhan Sam* of earth. Sun is on the 21st *Ahargana* of earth. It is on this basis that *Puranas* have said that sun is on Pushkar island of *Prithawi*.

There are three stages of matter-solid, liquid and gassious, *Agni* is also converted in three states. Six *Ahargana* constitute one *stom*. Considering the three central *Ahargana* as centre or base, when six *Ahargans* are added to it, they constitute triwrit *Stom*. Till this ninth *Ahargana*, that is upto Triwrit *stom*, *Agni* exists. By adding six to it *Panchadas stoma* is made, and by adding six *stoma* to it *Ekawinsh stoma* is made and by adding six (27) Stom is constituted and another six constitute the form of (thirty three) Traystrimsha *stoma* is constituted. The seventeenth *Ahargana* becomes the centre of the whole sphere af 33 Aharganas. Just as heart of a form is called *Anirukta Prajapati*. Similarly *Prajapati* related to 34th Ahargana and keeping this whole sphere in it is called *Sarva Prajapati*. The seventeenth *Prajapati* is called *Prajapati*, This is the *wak* (having *Man* and *Pran* in it) essential extending upto 34th Ahargana and is divided in six divisions which are called *Vasthakar* (six).

To cut a very long and technical matter into short, let us point out that ***Agni***, *Vayu*, *Aditya* (respectively, the solid, liquid and gasseous form of *Agni*) extend up to the 9th 15th and 21st *Ahargana* respecpectively and *Bhaswarsom* and *Dk Some* extend upto 27th, and thirtythird *Aharvgana* respectively. As a matter of fact *som* is also another variant of *Agni*. *Agni* entered in the *Watery* sphere is *som*; Thus *Aoni* in the form of *Agni*, *Wayu*, *Aditya*, and *Som* is *Rk*. *Yaju*, *Sam* and *Atharva* respectively.

Numbers end at nine. The base is the first number called zero or fullness. On that base *Agni* associated with nine numbers exists. By adding this zero, the nine numbered *Agni* is converted into ten facets. This is *Martya Agni*. The ten numbers are *Amrita Agni*. Form of *vedas* or their branches is determined by addition and substraction in these (*Amrita* and *Martya*) numbers.

Substract one from the first ten numberced *Agni*. This *Warunagni* divided in nine is *Atharvaveda*. So there are nine branches in the natural essential *veda* and similarly in the *vedic* book called *Atharvaveda*. Similarly branches of other *vedas* are determined. We choose not to got into the basis of their details, because this might prove heavy and burdensome to our delicate natured readers.

Thus we have seen that *vedas* are not mere books. Perhaps, we have also seen that *vedas* do not consist of folk lore of primordial people. Perhaps we have also understood why *vedas* have not been considered man-made. *Vedas* are natural and every thing other is proved by them. Therefore they are called *Swatah-Praman* (Self-Proved). Rishis saw this *veda* essential with their divine eyes and *vedashastra* appeared. *Vedic* books are an exact replica of the natural *vedic* order. Therefore they are human and intelligent arrangement of words and sentences by man, they are superhuman because there is no question of human speculation in it, they are exact replica of natural order.

What a shame is it that our Indian indologists also start saying that *vedas* are mere folk lores of early Indians, because the western scholars, who could not understand a word of *vedas*, said so. Ignorance of *vedas* and of indescribable store of knowledge and science in it has reduced this nation to the present ruinous conition. Ignorance of *veda* caused *Dharma* to he ignored. Speculation became predominant. Secterianism ruled all around. Deciet and fraud took place in the name of religion. Naturally-ordered life wes disturbed. There was race for ease. Emotionalism became supreme. Faith of the people was misused. We have forgotten ourselves and are fast trying to reduce ourselves to a position of pitiable immitators of the west, when Just a partial glance in our own home will solve ali our problems and will lead our nation, society and family to the pinaccle of prosperity and glory,

While referaing to *vedas*, we said that *Rishi* saw that basic natural essential. The word *Rishi* is also very meaningful. Ignorance of the meaning of word-*Rishi* has added to the confusion about *vedas* and *vedic* science. *Veda* is called *Rishi-Vidya* or knowledge based on *Rishi*. What do we mean by this. We have heard names of various *Rishis* like Vashistha, Angira, Agstya etc. Do these names refer to some human being ? Yes, they do mean some person. But these are beasically names of various Vital forces (*Pranas*) Those great persons who 'discovered' or "saw" various vital forces were honoured by giving these names by the people of this land. As a matter of fact *Rishi* means that vital force, which is related to *yat* portion of *Yajuraveda*. In view of the fact that the concept of *Rishi* (similarly of various other *vedic* objects like. Pitere *Gandharva, Pusu, Asur, Deva* etc.) has been completely forgotten by the Indian people this confusion prevails.

The modern and educated Indian becomes irritated when one refers to *Veda, Puran* and *Smriti*. India, the first discoverer of this subtle world of vital forces, has become a blind follower of "Material" world. Who should be blamed for this ? We are responsible for it because we have drifted away from that tradition and it is our intellectual fault.

Rishi can be divided in four categories (1) *Asat Lakshan* (असल्लक्षण) (2) *Drashtu* (द्रष्टु लक्षण) *Rishi* (3) *Roohana Lakshan* (रोचना लक्षण) *Rishi* (4) *Waktri lakshan* (वक्तृ) or *Rishi* of *Rishi*.

Asat mean non-existence or void. These constitute the first category, What does it mean ? This is the *yat* portion of *Yaju*. It is by motion of this vital force that all creation expands. This has been elucidated in the following words by Bhagwan Yajnawalkya.

असद्वा इदमग्र आसीत् । तदाहुः–किंतदसदासीत् ?, इति । ऋषयोवाव तदग्रेऽसदासीत् । तदाहुः--के ते ऋषयः ? इति । प्राणा वा ऋषयः । ते यत् पुराऽस्मात्-सर्वस्मात्-इदमिच्छन्तः-श्रमेण, तपसा-अरिषन्-तस्मात् ऋषयः ।

—शतपथ ६।१।१।१

What was there when the was nothing ? Shruti answers there was Asat i. e. void or non-existence. What does this void mean ? Shruti again answers, "It was is the form of *Rishi*." What is a meaning of *Rishi* ? The Shruti again says (प्राणावा ऋषयः) vital forces are *Rishi*. Why it was called *Rishi*. Again *Shruti* says:-*Prajupati* desired the formation of whole creation by the motivating force of motion of these vital forces. They spontaneously came into motion (ते यतपुरा अस्मात सर्वस्मात इदमिच्छन्तः श्रमेण तपसा अरिषन, स्मात् ऋषय . Both *sat* and *Asata*, existence and non-existence, are words which are commonly used for *Rishi*. Those vital forces which initiate motion are in the form of non-existence. In other words they are existence themselves. There are many divisions of these *Rishi* vital forces. While a single *Rishi* has been called *Rishi*, a collection of many vital forces is called *Purush*. These *Rishi* vital forces remain in motion with man as their centre. Thus all names of *Rishi* which we hear, namely Vashistha, Bhrigu, Angira, Jamadagni, Agni, Kratu, Daksha, etc are names of various vital forces. It is by their intermingling that forms continue to change in the spheres related to *Adhibhoot*, *Adhyatma* and *Adhidaivata*, As all creation is a result of these vital forces, one can become controller of creation if ons knows the fundamentals related do these vital forces.

Maharshis, in India's ancient times times had achieved this distinction, because they were experts in the science of *Yajna*. They used to do things, which are inconcieveble today.

Various vital forces create various specific characterestics. *Angira* (vital power) *Prana* causes speed in action. *Vashistha Prana* causes vigorousness. One whose *vashistha prana* (vital force) is subdued or mortified, will always have a sullen and sad face. *Atriprana* developes the characterestic, which checks a man from indulging in unnecessary criticism. Thus there are in numerable *Pranas* (vital force,) covering all creation and characterestics.

Second category of *Rishi* (described as *Rochanalukshana*) are related to star. All stars are exact symbolic reproductions of various vital force. The star gets the name of a *Rishi*, when that particular vital force is predominant in it. If these are included in the category of vital forces, which initiate creation then they are also included in the first category.

The third category of *Rishi* द्रष्टु लक्षण) are the well known *Rishi* who saw various *vedic* essentials.

These *Rishis*, who saw a basic esrential and narrated it in *Mantra* consisting of words, are *Rishi* of that *Mantra*. This constitutes the fourth category. They are the *Rishi* of *Mantra*, and the essential discussed in that *Mantra* is *Devta* of the mantra. This is a shortest possible outline of the word *Rishi*, which has been subject of many conjectures and imaginations. Various narratives related to *Rishi* are very meaningful and only the blessings of *Rishi* can give us a glimpse into it. India is land of *Rishi* and this is its traditions. And if it goes in the shelter of *Rishis* and the *Rishi shastra*, its regeneration and revival is axiomatic and assured.

In this article, we have used the word science frequently. We have referred to the various sciences of creation contained in the *vedas*. We have also referred to the scientific basic of Indian culture and *Dharma*. What do we mean by this word-**Science** ? It has become necessary to make this point clear, lest some one might misunderstand that we refer to science generally understood today i.e. in which elements like hydrogen, oxygen, carbon etc. are dealt with and of which physics, chemistry, biology, anatomy, etc are significant parts. Let us make it clear that we have absolutely no connection with this science. It is true that some enthusiastic supporters of *vedas* are trying to find in it various formulaen of modern science. This is because they have been deeply struck by ostensible glamour of modern science. Indian concept of science is very different. It is true, there have been inventions and experiments, there have been discoveries of laws of creation (which the modern science can not even concieve of) and practical methods of achieving fulfilment in life. But Indian science is on an entirely different plane and it will be making it very small, if we were to bring the modern material science, any where near it. Let us make it clear that we have nothing to do with this science and scientists ? Why ? Answer to the question will also be partially availble by the time you conclude this note dealing with Indian Science.

We have used the word science, for the word *Vijnan*, The word knowledge has been used for *Jnan*. From now on, we shall use the original ward *Jnan* and *Vijnan* and not the words knowledge and science. The wards *Vijnan* has two parts *vi* and *Jnan*. This *vi* has three meanings-special, various and contrary. *Vijnan* will thus mean special *Jnan* (knowledge), various *Jnan* and contrary *Jnan*. The third meaning is not reiavent here, because for this another word *Ajnan* is used. Speciality is included in variety. Thus we find that *vijnan* means variety of *Jnan*. The word *vijnan*. naturally attracts us towards the word *Jnan*. And when we say that *vijnan* means variety of knowledge, a question that naturally occurs is whether there is any *Jnan*, which has no variety. Thus we see that if prefix *vi* is not there the word *Jnan* will only indicate unitary *Jnan*. We thus reach the conclusion that variety of *Jnan* is *vijnan* and unitary *Jnan* is *Jnan*.

Indian *vedashastra* has used the word *Mritya* (mortality), wherever variety has been discussed, whereever difference or manifoldness is referred. From this viewpoint while variety, manysidedness, is characterestic of mortality, uniformly is characterestic of in-mortality (*Amrita*). What does this *Mritya* and *Amrita*.mean? What do we mean by these mortal and immortal characterestic ? This should be understood carefully because the whole Indian outlook (as different from the distorted outlook of the last three thousand years) is based on a balance of *Mritya* and *Amrita*, mortal and immortal, or in otherwords material and vital.

That essential which is aloof from all in its own form and is therefore subject to absolutely no change, and therefore is eternal and absolute, is all pervasive, is infinite and therefore beyond the universe, is associated with **Unit** or the one, is called Amrita. That essential is *Jnan*. Such an Amrita Brahma can not be defined by words because all words are limited by factors of time, space and direction. Words can only give an indication towards it and it is only by properly understanding it, meditating upon it and studying it that this form can be seen. This basic essential is *Jnan.*

It must be clear to us that the words *Jnan* and *vijnan* used in our context are related to this universe. That absolute, eternal and unrelated-to-universe essential is different and though it will be called as related-to-immortal, as a matter of fact it will naturally be inflicted by *Mrityn* or mortality due to its relation with universe

In this beckground we can now state that all that changes, every motion in a new form, which moves in the circular stages of unmanifest-manifest unmanifest etc. are included in the orbit of *vijnan*. All such chanigig objects are included in it. All variety, all change and all motion is included in science. As enunciated earlier no variety can function except on a unitary base. Change can not take place except on a non-changing base. And no motion is possible except on a motionless base.

There is variety of activities, still there is an interlinking. We eat, we talk and we sleep. Inspite of the fact that there is contineous change of action and acts, there is annaderlying unity betwenen them. A wide base keeps all these varieties of motions oporating on itself. This unitary unchanging immortal base is *Jnan.*

Thus we arrive at the submission that mortality and variety means *vijnan* and unitary and immortality means *Jnan*. Those who are dedicated to *Jnan* are devotees of immortal unity and those who are dedicated to *vijnan* are devotees of mortal variety.

Due to deep dogmatic attachment towards this *Jnan*, the so called supporters of *Jnan* have completely seperated the two wings and as a result all of the various sciences based on *vedashastra* and translated into actual practice in Indian *Dharma* and culture have been completely ignored and subdued and as a result thereof the two wings have been completely bifurcated and seperated while running towards immortal *Jnan*, the mortal universe has been completely ignored by these dogmatist, indulging in their fads and as result all propsperity related to this universe has become only legendary. It is due to ignorance of *Vijanana* that the modern science supprised and shocked the Indian, while as a matter of fact it is insignificant compared to the vast storehouse of Indian Vijnan.

According to the above conclusion, mortal variety is *Vijnan* and immortal unchangable unity is *Jnan*. Naturally a new question arises ? Can this mortal characterestic render any benifit to man ? If *Vijnan* is mortal, then it should ignored by man and should be considered despicable. Can there be any man who will not be eager for immortality and will embrace this mortality. This was that emotional argumentation which led many people in India to renunciation of all acts and action. This emotional attitude led an otherwise great and intelligent, Indian to succumb to the lure of propagating the theory of unreality of this world,

In Indian concept the two are not bifurcated. *Jnan* is the base of *vijnan*. When *Jnan* is made the base of *vijnan*, man is saved from the harmful consequences of *vijnan*, but gets all its banifits. If you relate and integrate all variety with some unity, *Jnan* will properly regulate *vijnan* in such a manner that the *vijnan* which cause mortality, will lead to unitary immortality. Only when *vijnan* is seperated from *Jnan* that it becomes harmful. Other words knowlege must be at the base of science. A science deprived of and bifurcated from knowledge causes disaster and perhaps the sufferings and anxiety of the world today are due to the fact that there is no "knowlegde" to regulate science. The two have become bifurcated.

The variety or manifoldness, which we have referred above is the subject of the following *Rk Mantra* and its deeper significance makes it clear what vijnan is:-

एक एवाग्निर्बहुधा समिद्धः, एकः सूर्यो विश्वमनुप्रभृतः ।
एकैवोषा सर्वमिदं विभाति, एकं वा इदं वि बभूव सर्वम् ॥

–Rk-Samhita 8/58/2

The last portion of the mantra (एकं वाइदं वि बमूव सर्वम्) should be the subject of our concentration and study for the present. This means "All this variety which is visible in these sentient and inanimate sectors of the universe is manifestation of some one basic essential". This clearly enunciates that variety is a product of one. This variety in the form universe has emerged from that one. This is his *mahima*. On this basis we reach the conclusion that when one procerds from that unity towards this variety, it is vijnan. And when one proceeds towards unity on the basis of variety this is *Jnan*.

"How this varied universe emerged from that unitary *Brahma*"? Answer to this question is *Vijnan.*

How this varied universe will ultimately culminate in that unitary *Brahma* ?" Answer to this question is *Jnan.* Conversion of one into many is *vijnan* and understading the varied as one is *Jnan.* How one seed is converted in twigs, leaves, branches, buds, fruits etc ? This analysis is *vijnan.* All these twigs, leaves, branches, fruits etc are manifestation of that seed. This understanding is *Jnan.*

Creation is *Vijnana*, disolution is *Jnan*, When *Vijnan* renounces *Jnan* as its base, it becomes disastorous. When *Jnan* does not have *Vijnan* as its exterior, it leads to meaningless philosophical emptiness. When one understands the interrelation of *Jnan* and *Vijnan*, nothing else remains to be known. This is how Bhagwan Shri Krishna states it in Geeta:-

ज्ञानं तेऽहं सविज्ञानमिदं वद्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोन्यज्ज्ञातव्यमवशिष्यते ॥
—गीता ७।२

This integrated viewpoint is also cleary laid down in *Shruti.* While *shruti* has *Jnan* is view, it says (सत्यं ज्ञानमनन्तं ब्रह्म) *Satyam Jnanmenantam Brahma*, on the other hand it refers and eulogises the *vijnan*-form of that *Brahma* in the words, *Nityam vijnanmanand Brahma* (नित्यं विज्ञानमानन्दं ब्रह्म) *Shruti* say's on the onehand (ब्रह्मैवेदं सर्वं) that all this is manifestation of that *Brahma* and is thus stating the Principles of *vijnan*, on the other hand (सर्वं खल्विदं ब्रह्म) is also says that all this is ultimately *Brahma*, and thus edlucidates the principle of *Jnan* also.

We had earlier stated that aloof absolute *Jnan* does not become the base of *vijnan*, because that is completely aloof. The *Jnan* which does become the base of *Vijuan*, also *Vijnan* and in character is because unless it is so it cannot become the base of *Vijnan.* Thus in our context *Jnan* is also a form *Vijnan* and *Vijnan* is also a form of *Vijnan.* To express it in other words the knowledge which becomes (should become) the base of science is also scientific. Thus we get two varieties: science of science and science of knowledge.

Indian *Rishis* have used two technical terms for these two concepts. That *Jnan*, which is base of *Vijnan* and therefore is *Vijnatmak Jnan* is called *Brahma.* And *Vijnan* which is *Vijnatmak vijnan* is called *Yajna.* Thus we get two branches of *Vijnan-Brahma vijnan* and *yajna vijnan.* We arrive at these two new technical terms. All this natural form of universe is related to *yajna vitnan* and its base or the foundation is related *Brahma* *vijnan*. Let us point out again that without making *Brahma vijnan* as its base *yajna vijnan* leads us to disaster. *Brahmavijnan* alone creates lure of name and does not in any contribute to preservation of the form of Universe.

While modern material science has not got that *Brahma vijnan* in its roots and therefore it is threating to destroy its own creaters and the whole world, on the other hand the so called spiritualism attributed generally to ancient Indian, (but in reality to decadent Indian of the last three thousand years) is a meaningless and non-sencial chase after the unknown which leads man only to philosophical jugglery devoid of all practical aspects and therefore it does not contribute in any way to make life contented and blissful.

This wave came to India because the basic concepts related to *Jnan* and *Vijnan* and their interrelationship had receded away from the intellectual orbit of the scholars and they, therefore, indulged in their ingaginary chase after some unknown and pronounced that this world is unreal. They did not know the scientific principle of (एकं वा इदं वि बभूव सर्वम्) all this is manifestation of that one.) They thought that one is real and everything else a mirage. While in Indian viewpoint, when all this is *His* manifestation, it can not be unreal. It is on this basis of isterrelationship of *Jnan* and *Vijnan*, that the principle of equality in vision and discrimination in practice is based.

Vedic words have either *Anugam* characterestic or *Nigam* characterestic. A word, which gives a definite meaning, is called *Nigam*. But a word which has the power of indicating many meanings is called *Anugam*. For example words like, *Prana*, *Prajapati*. *Shodash* etc have *Anugam* characterestic and words like *Agni*, *Wayu*, *Indra*, *Warun*, *Twasta* etc are *Nigam* words. The words *Brahma* has *Anugam* characterestics. That is why at one place *Brahma* is used for matter and at another place it is used for **self** which is beyond matter. Due to these characterestics, commentators of *Vedas* and *Upanishads*, have been unable to give a positive and definite meaning to these technical terms and therefore this litrature, which can clarify all doubts, now causes more sceptisism and doubt. The word *Brahma* has become very confusing to the people to-day, because its *Anugam* characterestic is not known to the people. This word is always used to mean absolute, anatural, all-pervasive, infinite essential which is unitary, propertyless and beyond universe. Dedication to *Brahma* has come to mean meditation in the thought of some unknown, infinite and absolute. Devotees of *Brahma* have become eager to indulge in some mysterious meditation of some unknown, and thus divert the people away from responsibilities and duties of life. If attempt had been made to clearify the meaning of *Brahma* from the viewpoint of resolute conviction and on the basis of *Anugam* characterestic this confusion would have ended.

In Geeta, on one occassion, while analying the form of *Brahma* it has been stated ब्रह्माक्षर समुद्भवम् . The essential *Brahma* is a product of *Akshar*. *Brahma* is a product of *Akshar* (discussed earlier on page). Thus in this context *Brahma* is clearly indicating towards matter and material sphere, similsrly in other contexts meaning of *Brahma* is clear.

Whenever we have used the word *Brahma* in context of *vijnan*, it clearly indicates the *Kshar Brahma vijnan* which is the basis of universal *Yatna vijnan*. We can also say that vision is *Jnan* and practice is *Vijnan*. *Jnan* cannot be practiced. It is seen. In other words examining and experimeting is *vijnan* and viewing and observing in *Jnan*. As *vijnan* is experimental, it is related to matter.

We have pointed out that *vijnan* is *yajna vijnan*. *Yajna* means mixture of many essentials and creation of a variety. This process of mixing is called in the *vedic* language as "*Antaryam Sambandha*" or relationship of intermigling. In context of *Agni yajna* it is called "Relationship of coating" (चिति सम्बन्ध) This is also commonly know as "Interwoven relationship" or (ग्रंथि सम्बन्ध) Intermingling of seman and pollen of man and women located in semen and blood is called *Yajna* of procreation. When there is no relationship of intermingieng. it is external relationship and is weak. This is called *Yoga*.

The form of *Yajna* has been discribed in the following words अन्नोर्क प्राणानामन्योऽन्य परिग्रहो यज्ञ This means that contiuing interaction of *Anna Oorka* and *Prana* is *Yajna*. This *Yajna* can clearly be observed in physical *Yajna* of man.

At a particular moment a man feels hungry. For satisfying this hunger, it becomes necessary to oblate some food in the *Vaishvanar Agni* operating inside a man's body. This *Agni* keeps the whole body warm. This terrifie *Agni* operates in all parts of the body, except the short hairs and nail-ends. It can be heard when one closes his ears and nortils and hears the sound inside. When food is oblated in this *Vaishwanar Agni*, a man says that he is now satisfied. Now begins a chain process There is a continuous churning, which takes place spontaneously. Food is first divided in two parts, the *Rasa* or essence and the *Mala* or execreted portion, which is thrown out. The process of churning continues. The *Rasa* is broken up into two. The execrated portion becomes *Asrik* or blood. The same process continues. Essence portion becomes flesh and execrated portion becomes blood. Further churning makes flesh execrated and fat as essence. Similarly bones, *Majja*, and semen gradually become essence of former and execrated porstion of latter. These seven are earthly *Dhatus*.

The process of churning continues and the next stage is that of Oork or vigorousness. These seven become execrated in relation to it. This is also called *Shivatam Rasa* and this has also been called the mind, classified as *Prajnan*- This is lunar and therefore the principle of चन्द्रमा मनसो जातः, मनश्चन्द्रेण लीयते has been established. Further churning creates *Prana* or vital force. Thus food is ultimately converted into *Prana*. This also explains why Indians are so "fussy" about purity of food and proceedure of eafting. This is an outline of physical *Yajna*. There are two other categories of *Yajna* related to vital and the material spheres.

Sun is placed in the centre of the astronomical circle of *Jyotishchakra*, called *Brihatishchand*, which can be indicated by the eqatorial circle, *Vedas* say in this respect सूर्य्यों बृहती मध्यूढ़स्तपति । नैवोदेता नास्तमेता, मध्ये एकल एव स्थाता ।

Sun is situated in the centre of *Brihati*. Sun neither rises nor sets. It is stationary and standing alone. The *Asur Jyotishashtra* deprived of the *vedic* foundation, considers earth as stationary and sun as rotating. While *vedas* clearly state as above. (The modern material science however credits itself with this discovery; due to our ignorance of the basic *vedic* literature).

As a matter of fact according to Indian *vedic* viewpoint all stationariness and motion is relative. It is related to *vedic* science of creation.

Science of creation is divided in three parts according to *vedas*. The first part is the science of creation based on vision or creation as it appears. This is called दृष्टिमूला सृष्टि विद्या. The second branch is science of creation based on existence. This relates to creation as it exists, as it is now. This is called स्थितिमूला सृष्टिविद्या ।

The third branch of science of creation is related to creation. The modern material science has not even convcieved of this. This is called सृष्टिमूला सृष्टिविद्या ।

According to the first science of creation based on appearance or light earth is stationary and sun rotates. According to the second branch, science of creation related to existence (as it is), sun is stationary and earth rotates. According to the third branch, i.e. scieuce of creation related to creation, neither earth nor sun is stationary. As a matter of fact, sun is rotating round a great and grand *Graha*, in which sun is just like a bubble in a sea, on its orbit called *Ayan*. This is not the proper occasion to go into its detail here. Let us conclude by saying that Sun is rotating round *Permesh-*

thi and *Permeshthis* is rotating round *Swayambhoo* on its orbit called *And.* Form of the whole universe is a resultant state of these rotations. Moon is rotating round the earth on *Daks* orbit, earth is rotating round the sun on *Kranti* orbit, Sun is rotating round *Permeshthi* on *Ayan* orbit and *Permeshthi* is rotating round *Swayambhoo* an *Anda* orbit.

These basic scientific foundations of Indian lirerature have become submerged in heaps of ignorance with which we have been obliged in course of last three thousand years by great scholars. Only continuous self-study can, by grace of Indian culture associated with practice of culture, lead us again to that vast treasure.

It is commonly alleged that these Indians consider earth, water fire and sky as elements, when actually they are products of mixture of many elements. And this clearly proves that though Indians were vastly superior in the "spiritual" field, they were completely ignorant in the field of science. Similary their system of medicine called *Ayurveda* is also unscientific.

Unable to answar these volley of criticisms the Indian, ignorant of his basic scientific knowledge, sufferrs with inferiority complex. While we shall not go into other questions, we shall only refer for the present to the criticism with regard to the five elements. We have referred to the *Awyaya Brahma* in various contexts. This, we have referred, as *Atmajnan*. The five elements emerge from here. The process which starts here culminates at five *Mahabhoot* namely. *Akash*, *Vayu*, *Teja*, *Apah* and *Prithwi*. *Awyaya Brahma*, though having no properties, has five properties in context of nature in the form of *Anand*, *vijnan*. *Man*, *Prana*, *wak*.

Next stage relates to *Akshar*, relating to *Brahma vijnan*, which has five facets namely *Brahma*, *Vishnu*. *Indra*, *Agni* and *Soma*. On this basis *Shruti* has said:-

यदक्षरं पञ्चविधं समेति युजो युक्ता अभि यत्संवहन्ति संवहर्ति ।
सत्यस्य सत्यमनु यत्र युज्यते, तत्र देवाः सर्वे एकीभवन्ति ॥

The next state is that of *Kshar Brahma* related to *Yajna-vijnan*. It has five '*Kala*' or facets-*Pranah*, *Apah*, *Wak*, *Anna* and *Annad*. Subtle manifestation of *Atma Brahma* culminates at this point. The five fold *Awyaya*, five fold *Akshar*, five fold *Kshar* and *Paratpar*, which is beyond all, constitutes the form of *Prajapati*, which has been called *Shodashi* or sixteen fold. This *Shodashi Prajapati* resides in the centre of all objects. Due to sixteen facets of *Prajapati* every object is considered to have sixteen facets.

The fivefold *kshar* facets of *Prajapati*, namely *Pranah*, *Apah*, *wak*, *Anna* and *Annad*, make the *Awyaya* and *Akshar* facets as their base and form the original foundation of universe. These five facets have been called subtle and pure five "elements". Technical scientific word for these elements is "*Vishwasrit*". In the philosophical language, they are called *Gunabhoot* (or Guna-matter) These original "elements" can never be broken. They are related to five '*mattras*', by *Sankhya*. These five mutually intermingle. Four basic essentials essentials are oblated in one and this takes place in each of them. Thus twenty five essentials are created. They are called *Anubhoot* (atomic matter) end in view of the fact that they are products of mixture and intermingling they can be broken.

Mutual interaction of *Panchajana* takes place again. This new product which now acquires a special significance is called *Puranajan*. As new characterestics occur at this stage new names are given to these *Puranajans*. These are *veda* (related to *Pran*), *Lok* (related to *Apah*), *Deva* (related to *Wak*), *Bhoot* (related to *Annad*) and *Pashu* (related to *Anna*). *Puranjan* have been called *Anubhoot* in the philosphical language.

There is mutual intermingling again. By this intermingling, *Pura* emerge. These five *Puras*, respectively related to five *Purnajans*, are called *Paramakash*, *Mahasamudra*, *Samvatsar*, *Anta* and *Nakshatra*. There is mutual intermingling between these also and a new and significant property occur in the form *Renubhoots*. These are called *Mahabhoot* namely *Akash*, *Vayu*, *Teja*, *Jala* and *Mrita*. These are called in technical language as *Swayambhoo Permeshthi*, Sun, Moon and earth. It is clear that these are at the fourth stage of intermingling and that is why they have been called *Mahabhoot*. Thus it is clear that there is no question of considering these *Mahabhoots* as 'elements' because they are mixed products of intermingling of many things. They are at the fourth stage of intermingling and thus they can be broken into components. As a matter of fact basic essentials, which are not a product of intemingling, therefore which can not be broken into parts, are the *Gunabhoot* called *Kshar-Brahma*.

Modern science is a material science. This is, perhaps, a latter stage of these *mahabhoots* also. Indian material science culminates at the five *Mahabhoots*, which are a product of many stages of intermingling.

Indian science is based on two basic essentials *Ras* and *Bal*. *Ras* is ths unalterable never-changing essential and *Bala* is alterable, changing but basic essential. *Rasa* is infinite, but one in number. *Bala* is finite, but inumerable in number. *Ras* is *Amrita*, one, and unperishable. *Bal* is *Mrityu*, innumerable and perishable. These two basic essentials are contradictory to each other just like day and night. Agreegation of these two gives to every thing the significance of existence.

Innumerable '*Bala*' essentials based on *Rasa* are divided in sixteen categroies. They are called *Maya*, *Jaya*, *Dhara*. *Apah*, *Hridayam*, etc. These are divided in two groups. One group is related to *vidya*. the other group is related to *Avidya*. In the first *Rasa* prodominates, in the latter *Bala* predominates. All manifestations of *kshar* in the form of *Vishwa shrit Panchnjana*, *Purajan*, *Pur*, universe are a result of increasing proportions of *Bala*. These *Bala* are divided in three categories according to their properties. For example some *Bala* have the property of weight, volume, division, solidness, inanimateness, imperishableness etc. Some others have the character of coldness, formalism, perishableness, solidness, liquidity and gasseousness. Some others have property of attraction etc.

These are further divided in many groups on the basis of properties. For example *Bala* related to attraction is divided in eleven categories. Namely attraction of object (वस्त्वावर्षण), attractin related to centre of gravity (माध्याकर्षण) chemical attraction (रासायनिक आकर्षण), attraction of chemical mixture, etc. Three stages of matter namely 'solied, liquid and gasseous are three stages of *Angirabal* called *Agni*, *Wayu* and *Aditya*. Thus two basic essentials of *Rasa* and *Bala* lead us to many facets and stages by intermingling of the two.

Without going into more details here, we might say that the present day material science is related to '*Vikar*' stage of nature. As long as this '*vikar*' science is in accordance with the natural science, it causes prosperity, peace and uplift of universe. If this *vikar* science turns away from natural science in the form of *Yajna vijnan*, it causes disorder and distruction. It is from this viewpoint that *Rishis* made *Yajna-vijnan*, the basis of material science and *Brahma vijnan* as the basis of *Yajnavijnan*.

All the three categories of *vijnan* are ultimatly related to and dedicated in *Atma*. All variety is thus converted into *Amrita*.

As applied to man, *Atmajnan* (आत्म ज्ञान) is related to human self, *Brahmajnan* is related to human intellect, *Yajna vijnan* is related to human mind aud materal science is related to human body. It is possible to find principles of modern material science in the vast storehouse of Indian science, but it is futile and ridiculous to try to find principles of Indian science in the modern material science.

This should also be borne in mind that inventions of various ages differ. While we find innumerable examples of uses of surprising discoveries in our literature, we also find that Indian intellect refused to accept or undertake inventions which diverted man away from that concept of *Brahma*. We have already pointed out that even when the Indian uses a pen he worships it, because he always removes the mortal part closely asseciated with an object. The vital atmosphere and the vital base is always before him and the result, therefore, is obvious. The mortal and varying aspects do not trouble him.

It may be mentioned here that simply attachment to *vijnan* without making *Jnan* as base makes man unhappy, inspite of all glamorous material prosperity. This was the fate of the *Sadhya* community living in India before the *vedic* age. This chapter of Indian history has been completely forgotten and shall be referred by us on approprate occasion. It is only when *Brahma Jnan* is made the base that both *Abhudaya* and *Nihshreyasa* are achievable.

Reference to Indian science will be incomplete, unless we state that the greatness of Indian scientific system lies in the fact that *Rishis* have introduced them in life to such a degree that it has become a spontaneous and natural part of life. If on a particular occasion vital force called *Ganapati* is desired, there is provision for its worship and acquistion. Similarly all other activities required on scientific basis are made a part and parcel of actual practices. It is really amazing to see how subtle scientific principles have been reduced by Indian *Rishis* in the form of simple practices related to *Dharma* and culture. Cultural celeberations are also an example of the same phenomenon. In view of the fact that the purpose of this short book is to introduce readers to that realm of knowledge and science, which has remained ignored for three thousand years in India itself, we are not going into details of the subjet. But we shall only repeat that all practices and principles of *Dharma* are provable by reason and argumentation and in the words of Bhagwan Ram, not even the most insignificant act of *Dharma* is without a cause.

Form of Indian science, its basic principles and its innumerable practical applications have been forgotten incurse of last three thousand years due to ignorance of technical definitions. Along with it, speculative and meaningless dirt has accumulated on Indian inntellect during this period. Tradition basedon scientific principles have weakened due to continuous onslaught of foreign invaders. And the "enlightening" western education has completely divorced a vast mass of people from the scientific tradition. We have renounced our traditions because the foreigners considered them to be meaningless customs. It is desirable that we should look into these practices and principles and then we shall find that material science is insignificant in comparison to this. Let us dedicate ourselves to them. They will show us the way clearly.

Of the many scientific words, which have submerged in deep sea of confusion and scepticism of ignorance, the word *Devata* has significance. The common prevelant concept is that *Devatas* are variants of God. Some consider them to be spirits opposing the evil. Amongst the Indian scholars themselves, there is confusion about *Devata.* Some argue that *Devatas* are human with more powers, some other argue that*Devatas* are not human.Both sides give their arguments from *Veda.* Muni Yask tried to corelate the two viewpoints and said that both viewpoints are correct. He suggested that some *Devatas* are human and some are not.

The word *Devata* has been object of much confusion, ridicule and misuse. The concept became *Devatas* confused, the 'modern' intellectul ridiculed it and some selfish sectarians misused it for exploiting the devotion and faith of people for their own selfish ends. Clarity in respect of the concept of *Devatas* is also likely to clarify many such extracts and narratives of *veda* and *Puranas*, which do not appear to be convincing or rational.

Let us commence with pointing out that two words are generally used in this context: *Deva* and *Devata.* They are used as synonyms and are supposed to convey the same meaning. As a matter of fact these two words indicate two entirely different meanings.

The word *Devata* is general and wide term. The sphere of *Deva* is limited. *Deva* are a particular a category of *Devatas. Deva* are *Devatas. Devata* may be a *Deva* or may not be one.

The word *Devata* refers and means various vital forces called *Rishi, Pitar, Asur, Gandharva, Devata* etc.

'*Deva*' only refers to and includes within its orbit thirtythree solar vital forces.

Some vital forces are predominant, when a particular work is done or a particular action takes place. Some vital forces are predominant in one place, some in others. Those vital forces are called '*Devatas*' of those work, acts, or place.

Rishi is *Devata* of one particular act. *Pitar* is *Devata* of another work. *Asur* is *Devata* of a third type of work. Thus *Devatas* are divided in four categories namely *Rishidevata, Pitardevata, Asurdevata* and *Deva Devata. Devatas* are innumerable, but *Deva* are only thirty three. We have stated earlier that this creation called *Ishwar Prajapati*, has five divisions or parts or facets. They are called *Swayambhoo, Permeshthi*, Sun, moon and earth. Vital forces related to *Swayambhoo* are called *Rishi.* Vital forces related to *Somya Permeshthi* are called *Pitar*, solar vital forces are *Deva-Devatas* and Lunar vital forces are *Gandharwa* and earthly vital forces are *Asur.*

Solar vital forces are related to light and earthly vital forces are related to darkness. There is a natural animosity between the two. Both are offsprings of *Ishwar Prajapati.* One is light, other is darkness. Both are referred and described in *vedas* and *Puranas* through the medium of the narrative called *Devasur Sangram* (Battle of *Deva* aad *Asur.*)

Angira, Atri etc are twelve *Rishi Pranas* of *Swayambhoo*, Agnishwatta Somasat etc are Seven *Pitar* vital forces of *Parmeshthi. Vasu, Rudra, Aditya, Ashwinikumar* etc are thirtythree solar vital forces. *Anghari, Bammari* etc are 27 lunar *Gandharwa Prana* and Vritra, Akuil, Namachi etc are 99 earthly *Asur* vital forces. There are five *Pashu* vital forces namely, *Purush Ashwa, Gau, Awi* and *Aja.* Man exists as agreegate collection of all these vital forces. The science of vital forces is called science of *veda.* Man is a collective aggregate of vital forces execrated from the body of *Ishwar* (nature). Not only man, but all sentient and inanimate beings have these vital forces. There is only difference of proportion. Thus all these vital forces are the initial cause of the being.

Vedas state the following principle जायमानो वै जायते सर्वाभ्यो एनाभ्यो एव देवताभ्य: All created things are born from these vital forces.

According to *vedic* science these *Devatas* are of eight types. The form of these *Devatas* can be explained in many ways. One of them is as follows :-

1. Human concious mortal *Devatas* (manifest)
   पुरुषविध चेतन अनित्य मनुष्यदेवता
2. Human concious immortal Lunar *Devata* (unmanifest)
   पुरुषविध चेतन नित्य चान्द्र देवता
3. Non-human, non-concious, immortal solar vital forces (unmanifest)
   अपुरुषविध अचेतन सौर नित्य प्राणदेवता
4. Non-human, non-concious, material *Devatas* (manifest)
   अपुरुषविध अचेतन भूतमय देवता
5. Abhimanee *Devata* (unmanifest)
   अभिमानी देवता
6. *Mantra Devata* (manifest-unmanifest)
   मंत्र देवता
7. *Atmadevata* (self-percievable)
   आत्मदेवता
8. *Karmadevata*
   कर्म्म देवता

Without going into this subtle, meaningful and basic chapter of Indian science, we refer to these categories in short. *Vedas* state that sun is contituted of solar vital forces. *Swoyambhoo*, which is full of vital forces is *Brahma Mandal*, *Parmeshthi*, which is watery is *Vishnu Mandal.* Moon constituted of *Anna* is *Som Mandal.* Earth contituted of *Annad*, is *Agnimandal.* Sun is situated in *Pramakash.* (There are four types of *Skies* called *Puranakash*, *Parana kash*, *Shareerakash* and *Hridyakash.* We need not go in their scientific meaning at present).

There are two spheres or *Mandals* above the *Devatas* (Sun) namely *Swayambhoo* and *Parmeshthi* and there are two spheres below the sun, namely moon and earth. The sun made of *Devadevatas* is situated in the centre of universe. The basic essentials of sun having no form, taste, smell, touch and sound are called vital forces. These vital forces are अधामच्छद्. In other words these do not occupy any space. Vital forces are *Devata.* The *Deva* essential emerge in solar spere. The are self-shining, solar vital forces and are absolutely immortal. The sun with mortal *Agni* is based on the *Amritagni* in the form of vital forces. In other words the form of sun visible to us is based on vital forces.

Pitar vital forces of *Parmeshthi* are the roots of these solar vital forces. *Rishi* vital forces of *Swayambhoo* are the basis of *Pitar* vital forces of *Parmeshthi.* Thus ultimately *Rishi Prana* of *Swayambhoo* is also the base of solar vital forces. *Pitar Prana* are product of intermingling of various *Rishi* vital forces. Solar vital forces are products of intermingling of *Pitar* vital forces. In other words we can say that solar vital forces are varied and changed form of *Rishi* vital forces of *Swayambhoo.* In view of the fact that *Rishi* vital forces are immortals therefore solar vital forces also can be called immortal, because they are a varied and changed form of immortal *Rishi* vital forces. As all vital forces are simply variants of *Rishi Prana*, *Devata* have been called immortal Five basic functions of Form, taste, smell, touch and sound are operated by five organs in us, *vis*, *Wak*, (speech) *Prana*, (life-force) *Chakshu*, (eyes) *Shrotra*, (ears) *Man*, (mind). As pointed out earlier vital forces do not occupy any space and are beyond these five basic characteristics. It is,therefore not possible to see or to realise them with physical organs. Vital forces have therefore. been called *Indriyavaraj* or "that which is beyond the orbit of organs."

Solar vital forces or *Deva Prana* are thirtythree in number. There are eight *wasus*-eleven *Rudras* and 12 *Adityas.* Apart from these three categories, there are two *Ashwinikumar* called *Nasatya* and *Dasra.* Collective aggreegate of these thirty three vital force is sun. These thirty three vital forces are submerged, intermingled and pervade in the sun and sunbeams.

There was only one vital force in the begining, but due to oblation of soma in it, it us converted into three statee of solid, liquid and gasseous. The solid state is called *Agni*, liquid is called *Wayu*, gasseous state is called *Aditya*. Thus vital forces are converted into three. The other two are conjunctional vital forces. They join various categories of vital forces.

Solid *Agni* is divided into eight parts. They are called eight *vasus*.

Liquid *Agni* or *Vayu* is converted in eleven parts, they are called the eleven *Rudras*. Gasseous *Agni* or *Aditya* is divided into twelve parts and they are twelve *Adityas*.

Rkveda is concerned with *wasu* related to *Agni*, *Yajurveda* is related to *Vayu* related to *Rudra* and *Samveda* is concerned with *Aditya* related to *Samveda*. The three *vedas* emerge from these *Devatas* or vital forces. Collective aggregate of these *Devatas* or 33 vital forces associated with triple *Vedas* is sun. That is why it is said that these *Vedas* are being wamed up in the sun. Reader will remember that we have quoted this *Mantra* earlier. It will now cecome clear how all *Vedic* principles are deeply interrelated.

All these vital forces have their particular names also.

People conversant with Indian tradition must have heard that Hindus believe in 330 million *Devatas*. In *Sanskrit* "*Kotee*" is a common word. *Kotee* means ten million. *Kotee* also means category. It has been stated in *Vedic* literature that there are thirty three '*Kotees*' of *Devatas*. This means that there are thirty three categaries or classes of vital forces. But due to ignorance, people construed it to mean that three are 33 million *Devatas*,

Ultimately, there is one ultimate vital force. That is converted into three stages called *Agni*, *Wayu* and *Aditya*. Particular states of these three is called *Wasu*, *Rudra*, *Aditya*. These thirty three *Devatas* are here in earth, in midregion as well as in the sun. On earth eight *Wasus* are predominant. In midregion eleven *Rudra* are predominant and in sun 12 *Adityas* are predominant. But all of them exist every where.

On the twelve *Adityas*, predominant in sun, *Indra* is the main vital force. Sun is mortal form. *Indra* is immortal *Prana*. Just as earth has *Agni* in its womb, similarly sun has *Indra* in its womb. *Shruti* says in this respect :
यथाग्निर्गर्भा पृथ्वी तथा द्यौरिन्द्र गर्भिणी ।

Indra vital force permeates on all sides. The *Sam* envelope of this earth is many hundred times smaller than sun and extends beyond the sun. When

Sam envelope of earth extends so far, then we need not say anything about *Sam*-envelope of Sun. *Sam* or envelope of sun is called *Brihatsam*. The three Lokas, earth, midregion and *Dyo* of *Rodasi Trilokee* are submerged in the *Brihat Sam*, the great envelope of Sun. There is no portion of *Brihat Sam*, where vital force called *Indra* does not exist. The *Indra* vital force has three names *Wasawa*, *Marutwan* and *Maghwa*. *Indra* vital force related to earth is *Wasawa*, related to midregion is *Marutwan* and that related to Sun is called *Maghwa*.

It must be borne in mind that when any of these three words are used, it gives a particular technical background to it and its proper meaning can be understood only in that background. These *Maruts* are divided in fortynine categories. The first amongst them is called *Ganapati*, because he is supreme in that group of *Maruts*. The 49th or the last *Marut* amongst them is called *Mahaveer*. *Shree Hanuman* well known devotee of Ram, was an incarnation *Mahaveer Marut*. These 49 *Maruts* are born from *Rudra* and reside, like *Rudra*, in the midregion. In this *Marut* there is twenti five percent *Indra*. If one understands this science related to *Marut*, he can do immpossible things This fine air-vital air-pervading from earth to sun is very subtle. It is called *Grahawayu*. There are forty types of *Grahawaya*. In view of the fact that *Indra* is chief amongst the *Devatas*, it is also called *Yajnapati*.

These thirty three vital forces extend everywhere, in earth, in midregion and in sun. These thirty three vital forces exist in every thing and every object. The face of earth which is towards the sun has solar vital forces with in its purview. This facest of earth is called day. This earthly portion is permeated by solar vital forces. The part of solar vital forces which reach this portion become "personal property" of earth. The solar vital forces are called *Devata* of earth.

Vital forces of darkness are called *Asuras*. Vital forces of light are called *Deva*. Thus there are two vital forces on earth in accordance with the face of earth towards Sun, or away form it.

The portion of earth which remains towards the sun, coutinues to recieve solar vital forces without any break. This lighted portion of earth is called *Aditi*. The connection of vital forces with carkness is snapped because earth remain away from the light. Therefore this portion is called *Diti*. The solar vital forces find place in *Aditi* portion of earth and therefore in our narratives *Aditi* is called mother of *Devatas* and *Diti* is called mother of *Asurs*.

From of solar *Samvatsar*, the solar sphere, is just like that of a tortoise.

If one stands in an open space he will find that all points of directions are meeting the earth on horizon. It is flat above and slides downward-just like the form of a *tortoise*. This is called *Kashyap Prajapati*.

Twelve months of a year are twelve wives of *Prajapati* namely *Dtti*, *Adıti Kadru*, *Winata*, *Kala*, *Danu* etc. In the earth both solar and *Asur* vital forces operate. There is light for twelve hours and darkness for twelve hours. Darkness attacks light and light attacks darkness. Both try to defeat each other. Both these vital portions of earth are progenies of *Prajapati*. Along with these two (*Deva-Asur*) the *Pasu* vital forces are also there. The same is the case with moon. In moon also the lighted portion is associated with solar vital forces.

We have just now stated that vital forces are related to light. There are three types of lights in the universe. (1) Self-light or *Swajyoti* (2) Drawn light or *Parjyoti* (3) Form-light or *Roopajyoti*. Except these three; there is a fourth category of light also which is called light of lights. The three categories of lights are material lights and the fourth is called *Jnan* light. The first two classes of lights are divided in five categories. Those lights, which enlighten other objects of universe are included in five categories, namely sun. electricity (विद्युत) moon, stars and *Agni*. Sun, electricity and stars, (like Swati, Chitra, Lubdhak, Abhijit etc.) are included in the first category. Moon, fire. and all stars which remain lighted due to sun's light are included in the second category. All these lights however draw light from that light of lights called *Jnanjyoti*.

In material lights none can be called self-light from the basic viewpoint. But speaking from the relative position of material lights, that light which illumines itself and at the same time does not require any outside help for illumination from other is called self-light or *Swajyoti*.

That light which is illuminated from others, but illuminates others also is called *Parajyoti*. And that which keeps only its own form illuminated is called *Roopjyoti*. (from-light). Just as there ,are three categories of lights, all objects of world are divided in three categories. There is the fourth non-light also and if it is included then they constitute four categories. Of these only three are percievable and obvious. According to Indian science all object which have the property of self-illumination are called Sun. All those which draw illumination from others, but illuminate others also are called moon. And all those which are included ln the third caregory; that is, only whose form is illuminated are called earth.

Thus we should know that in Indian technical phrseology, there are many suns, moons and earths, other than those which we see. Stars like *Swati*, *Lubdhak*, *Brihaspati*, *Abhijit*, *Pushya*, *chitra* etc are objects falling in the first category. They have the property of self-illumination. One common noun is, therefore, used for all these stars. In vedas 'Savita' (Sun) has been used for *swati* Star (देवस्यत्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णोहस्ताभ्याम्-Yajuh Samhita 11/28)

The sun that we know is also self-illuminated and therefore it also falls in the category of sun. But that is not the only sun. There are suns which are so powerful that if our sun ever happens to reach near any one of them it will be evaporated in a minute. *And we see such suns with our own eyes.* . Star called Bhagwan Lubdhak, which is associated with vital forces of all stars and is therefore known as Prajapati, is also self-illuminated. This is placed much higher than sun and is also very big in size compared to sun. This star has a slightly bluish colour. Lubdhak is, therefore, known as "Neelkantha Mahadeo"-Mahadeo with blue throat amongst Rudra stars. An object which can be melted by sun in twentyfour hours can be melted by Lubdhak in a moment. If sun approaches Lubdhak, or Luddhak reaches near sun, the sun will vanish in a moment. There are many such self-illuminated stars and all of them are called suns. Sun is not illuminated by others, it is self-illuminated and it illuminates the whole universe. It comes, therefore, in the first category. In view of the fact that sun is self-illuminated there is no place for darkness in it. It shines from all sides. No part of it remains dark. There are, therefore only *Devatas* in it. Moon, which is illuminted by others and is included in the second category and Earth, which is included in the third category have *Deva-Devatas* and *Asurs* in their sphere. When there are no *Asurs* in the sun, how can there be a fight between the Devatas and *Asurs* in that sphere (fight between two categories of vital forces). As a matter of fact there has neither been, nor there can be any fight between *Asur* and *Devatas* in the solar sphere, because there are no *Asurs* in it. With this in view vedas say :-

न त्वं युयुत्से कतमच्चनाहर्नतेऽमित्रो मघवन् कश्चनास्ति ।
मायेत्सा ते यानि युद्धान्याहुर्नाद्य शत्रुं नु पुरा युयुत्सो ॥

—शतपथ ११।१६।१२

Oh Indra ! you have never desired to fight anyone nor anyone is your enemy. Those who say that there had been a battle between Indra and Vritrasur only indulge in artificial talks. As a matter of fact you have no enemy till today, nor you will have in future. So no question of battle arises. The use of word *Maghwan*, clearly emphasizes the point that it is referrring to solar Indra. This confirms the contention that sun is self-illuminated and there is no place of *Asurs* in it.

The second category has been called Moon. It derives illumination from others (sun) but *at the same time* it illuminates others also. Just as Sun subdues and enlightens all darkness, moon regulates darkness of night. There is one moon rotating round the earth, two moons rotating round the Venus (Mangal), four moons round the *vrihaspti* and eight in saturn,. The sub-stars which are farther away from sun have relatively more moons for removing their darkness, because as sunlight is gradually reduced, more light is required to illuminate them.

In the third category are included such objects which have only their forms illuminated. This means in other words that we can only see their forms. Earth is an example. We can only see its form which is illuminated by sun.-It (earth) has no property or characteristic of illuminating others. Thus there are no *Asurs* in sun, and there are *Asurs* and *Devataz* in earth and moon. Therefore when there is any reference to *Deva-Asur* battle the solar sphere should not be included.

We have thus seen that the immortal vital forces permeating in sun, moon, earth etc. are unpercievable. These are the third catgory of *Devatas*–namely nonhuman, immortal vital forces. Though in the natural order it was necessary that we should discuss the first category of *Devatas* first, But as nature is the base of man, we have discussed the *Devata* of the natural order first. Let us now proceed to discuss the first category of *Devatas*, namely human, mortal *Devatas*. The outline of human *devatas* which we are going to submit in the following lines is likely to shock many devotees of old tradition. As a matter of fact this shock and surpise is a result of ignorance continuing for many centuries We hope that justifiability and reasonableness of our submission will clearly convince them that this statement is correct. It was necessary to discuss first, the form of vital forces because without thoroughly understanding their form it would have been difficult to understand other forms of *Devata*.

In very very ancient times when this earth was full of plenty and was reigned by people wishing universal prosperty, a very intelligent community called *Sadhya* was supreme and predominant. They were great scientists and masters of scientific laws. Just as the present Indian social system is based on *Varna* system of *Brahman*, *Kshatriya*, *vaishya* and *shoodra* based on differnce of birth, figure, nature and *Ahamkriti* relating to *Jnan*, *Kriya* and *Artha*. Similarly in that ancient age also the social system was based on four broad divisions of the entire human community. In other words this *Varna* system was prevelent with slight variation. The four sections of society during that period were catted *Sadhya*, *Maharajik*, *Abhaswar* and *Tushit*, Those who were studiously devoted to study of knowledge and intellectual development were called *Sadhya*. Those who used to protect the society with their allround skill were called *Maharajik*. The community engaged in agriculture, rearing of cows etc. and was thus entrusted with the task of carrying on the econmic life of society was called *Abhaswar*. Those who were engaged in serving other sections of society were called *Tushit*. The four divisions easily *approximate* the modern divisions of *Brahman*, *Kshatriya*, *Vaishya* and *Shoodra*. Due to these proper divisions *the society was well organised* and everything necessary to make a people happy was available. But inspite of all material prosperity society was deprived of real bliss due to nonexistence of the concept of *Brahma*. Due to its absence the *Sadhya* community was divided in warring factions. This community did not accept the existence af the unifying *Jnan* at the root of all actions and matter. Thus all other communities also accepted the same principle. *Sadhya* community had convinced the society by their amazing discoveries and inventions that science alone matters in human life and with it man can become all-powerful and capable of doing whatever he wished. It was the contention of this *Sadhya* community that with the help of science they could easily create new sun, new moon and new earth. All that existed in nature could be recreated with the help of science. And because man could do all this, the Sadhya community contended, there was no need of accepting any basic immortal essential, different and beyond this. ' There were many sects in that community because they did not accept the unifying basic essential. These various sects propunded their own principles that creation takes place from water, sky, nonexistence, a cover, particles, *Amirta-Mrityu*, day and night etc. These principles of *Sadhya* community have been enunciated and narrated in *Rkveda*. In *Nasadeeya Sukta* of *Rkveda* these principles have been lucidly enumerated. All these are based on proofs and logic. All these ten theoris were in vogue during that ancient age. Reference has been made to this *sadhya* community in following words:-

तेन देवा अयजन्ति साध्या: ।
यत्रपूर्वे साध्या: सन्तिदेवा : । (yajurveda 31/9/16)

Thus these *Sadhyas*, devoted to science, were most dominant in that age. But the basic essential *Brahma*-which inspires all these activities and stimulates them-did not like that human society should remain ignorant of the basic root from where it had emerged. And accordingly '*Brahma*' essential took incarnation in the same *Sadhya* community. This great man born in *Sadhya* community found that there was not a single person on earth who had faith in the existence of *Brahma*. As this great man tried to face the prevelant environment and change it, ignorance emerged from all corners. Sadhya community led the opposition. As *Sadhyas* were dominant at that time, other sections of community also followed them. This great man then used the *Tushit* community engaged in service as the chief medium to fight this opposition. This community was well organised during that period. *Sadhya* community had to bow down before this organised strength. All their principles were rejected. They were told that it did not matter if they could create a new world, unless they knew what they were. Entire universe is represented in three stages unmanifest-manifest-unmanifest. The whole universe has momentary action-motion. No motion is possible except on a motionless base. Flow of water is an action or motion; but it is impossible unless you have a motionless base.

Leaves of tree waive. Who caused it ? The answer will naturally be-It waived due to air. But air is an inanimate being. Who caused that inanimate being to move. Answer is *Budha* and Saturn. Then ultimately you will arrive at one immortal essential, which is knowledge, existence and bliss itself. All beings including men, birds, beasts, worms insects, vegetables, herbs, *Devatas*, *Asurs*, *Pitar*, etc have difference in *Jnan*. There is difference in their *Jnan*. Thus the same thing which is blissfull to one, may not be so for the other. There is difference and variety in existence. Due to this difference and variety, it can be clearly concluded that there must be a unitary base. By an aggregate of knowledge-conciousness, existence and bliss all beings maintain their forms. This is an insignificant portion of that concius-existence-blissful.

That great man thus convinced the *Sadhya* community by arguments and proofs that *Brahma*-existence was there and that they should accept it. The judgement of that great man regarding the ten prevelant principles or opinions becomes clear from the following mantra :-

नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमपरो यत् ।
किमावरीवः कुह कस्य शर्म्मन्नम्भः किमासीद्गहनं गभीरम् ।।१।।

न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत् प्रकेतः ।
आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परं किंचनास ।।२।।
तम आसीत्तमसा मूलमग्रेऽप्रकेतं सलिलं सर्वमा इदम ।
तुच्छेनाभ्वपिहितं यदासीत्तपसस्तन्महिना जायतैकम् ।।३।।

These Mantras contain all principles of science of creation and are subject of an independent study.

In ancient days this practice was prevelant that if a man experimented and discovered a particular basic essential and propagated it on earth, scholars gave him the name of that essential, to keep his name and fame for centuries. Thus this great man who had taught every body the principle of *Brahma* was honoured with the title of *Brahma.* Due to the fact that he taught this basic truth to every body and became supreme over everybody, he became known as 'Teacher of the whole world' (*Jagatguru*). This first *Brahma* is known in Purana as *Adibrahma.* Where this Brahma was born ? What was his age ? What were his main achievements ? We can not go in those details here.

Birth place of Bhagwan *Adi Brahma* is Pushkar. You might be surprised to know that the well know Pushkar city, a place of pilgrimage, is only an imitation of Pushkar. Real Pushkar is elsewore. The well known place of Bukhara in Iran is birth place of *Adibrahma.* Brahma came to India from Pushkar thrice. The place where he stayed in India has also been called *Pushkar*. As this was the only place of residence of *Brahma* in India, the only significant temple of *Brahma* is in Pushkar. Indian culture has been completely uprooted from Pushkar, where Brahma was born.

After establishing existence of *Brahma* everywhere, he thought that such a system should be established which may continue till eternity in accordance with *Dharma.* He came to the conclusion that imaginary and artificial systems cannot last long. If the system and order of vital sphere is reproduced in material sphere, man may be able to save himself from many ouslaughts. So this great man, who knew every aspect of nature, thought of systemetising the whole universe in accordance with nature. *Brahma* organised the society on a pattern which was exactly similar to the pattern of nature.

After creating three worlds of *Bhoo*, *Bhuwah* and *Swah*, *Prajapati* occupied the three in the from of *Agni*, *Wayu* and *Aditya.* Due to the arrangement made in the begnining earth related to *Agni.* The whole midregion is permeated by wayu The whole *Dyolok* is under the influence of *Swahadevata.* The central *Agni* is *Parjapati.* It commences from the centre and permeates in a very wide area. Earth is visible only as far as the envelop of this *Agni* permeates. Earth becomes invisible after one crosses this envelope. All matters are results of interaction of *agni* and *Shom.* As pointed out earlier *Agni* permeates till the 21st Ahargan and *hom* permeates till the 35th Ahorgana.

Earthly *agni* permeates from the centre of the earth and extends to a circular orbit of 48 degrees. *Agni* permeates everywhere within the circle of this orbit. North point of this *Agni* is called *Sumeru.* South point is called *Kumeru. Sumeru* is related to north pole and *Kumeru* is related to south pole. This *Prajapatya Agni* linking the two poles of earh is called axis. The globe of earth rotates round its axis in twenty four hours, according to Indian science. Day and night are formd by this rotation round the axis. Thus the earth while rotating round its axis also moves around the sun on its orbit of 24 degree. It is called *kranti vritta.* It is imaginery and an assumed circle. This rotation round the sun creates the form of *Samvatsar* (one year). We have pointed out that that *prajapatya Agni* is bound by two poles. They are stationary. Earthly *Sumeroo* and *Kumeroo* are related to these two *Dhruva* (Ploes.) There is a lot of ignorance amongst scholars due to ignorance of techincal interpetations. The belief that sumeru is a golden mountain etc. is prevelant because technical meaning of the Mantra referring to them is not clear to the scholars.

We have stated that pole is statonary. It should be clear that there is, as a matter of fact, no pole star (Dhruva). It is a vital point, which has no form. In Indian science this vilal fores is called *Dhruva vidyut* (polar electrical power). Electrical power (we do not mean the electricity of the modern material science, but *vidyut* of Indian science) are of three types. *Aindra* electrical power, *Somya* electrical power and *Dhruva* electrical power. The electricity with which we are conversant today is solar or *Aindra* Electrical power (see kenopanishat 4/4)

The narrative runs:-King Pratardan, of Kashi meditated and pleased Indra. He asked for this boon, "I want to know you". Answering this question and demonstrating his power, Indra said, "I consider it most benificial for man that he should understand me. Oh *Pratardan* ! you should meditate me as *Asuand Amrita.* I am vital force related to *Prajnana.*" The Indra referred in this *Mantra* is *somya* eletrical power. *Atma* is related to it.

The activities of eyes. ears, mouth, hands etc are manifestation of this *Somya* electrical powers. A man lives only as long as this *somya* electrical power exists in him. This *somya* electrical power is related to a region higher than sun. According *Ahargana* divisions the *somya* electrical power is related to 25th Ahargana. This Ahargana is called Mahavrata. The lighting that we see in sky is solar electrical power.

The third is *Dhruva* electrical power. Let us call it polar electrical power. The property in a piece of magnet which attracts other pieces of iron towards it is polar electrical power. There is more power in it compared to solar electrical power. It is this electrical power which has kept this earth bound in its strings of attraction. There are fourteen categories of *Indra*. One of them is callel *vidyut* or electrical power. As all the three are electrical powers, therefore they can be called *Indra.* He who understands this *Indra* and its abovementioned three powers can dominate the whole world. A partial understanding of them has led the west to dominate the world today. We can well concieve of the time when great *Rishis* used these powers in the service of man.

We have submitted that Dhruva is holding this earth. The star which is near this vital polar point is called pole star. Due to stationary character of this polar point, *Prajapatya Agni* has been called *'Achal'* or stationary. Just as our whole body rests on our backbone, similarly whole earth rests on this *Prajapatya agni.* Human Brahma, referred here above is related to *Sumeru.* Sumerc is full of *Agni Agni* has been called *Hiranyareta. Reta* is atom or molecule. The sumeru is called golden. *Agni* particles are also golden. Therefore they are called *Hirayareta.* This pillar of *Agni* is the place where vital force called Brahma in located. It has been pointed out earlier that pole is stationary. But this property should be considered relative. As a matter of fact pole also moves.

Please draw a circle with a 24 degree radius from north pole. Pole star rotates on this circle. Just in the centre of this circle is the *Kadamb* point. This point is called '..*ak*'. This is also called *Vishnu* point. Pole rotates round it and with *Vishnu* point as centre. It has been stated earlier that there is *Parmeshthi* above the sun. Where is this *Parmeshthi.* In which part of sky is *Parmeshthi.* To explain and illustrate the location of *Parmeshthi,* Kadamba point has been concieved. Just in a straight line to *Kadamba* is *Parmeshthi.* The vital force *Vishnu* can be meditated by keeping one's eyes fixed on that point.

Kadamba is not a star. It is an imaginary point. This point is located by the pole star. The pole rotates round this *Vishnu* point once in twentyfive thousand years. This period of rotaton is very long compared to Man's span of life. Therefore for us the pole appears to be almost stationary. Its rotation can be understood and confirmed by various proofs and arguments. As pole moves, so also the sumeru shifts. During the period of Puranas, *Sumera* was on Pameer plateau. Now it has shifted to sea. Human *Brahma* had choosen this plateau as his residence. Brahma's capital was on Hiranya shringa hill of *pameer*. In other words, the sumeru point was on Hiranya Shringa hill at that time. This Hiranyahsring hill is on an altilnde of 90 degrees from equator. South pole also is on ninety degrees. Our earthly Trilokee or three worlds are from equator to this borderline of 90 degrees. These three Lokas are (or were) Prithivies, Antariksha and Dyu. This earthly trilokee or triple world was just like the vital triple world. We shall discuss its form later.

From equator to *Sharyanawat* mountain was Prithvi Loka. River Ravi flows from *Sharyanawat'* mountain. This river is known as *Irawati* in our Shastras. From here to *Nishadh* mountain was midregion. And from midrigion to Pameer was Swarga. Lord of *Prithvi* (earth) of this eartly triple world was *Agni*, that of midregion was *wayu* and that of *Swarga* was *Aditya*.

Agni used to bear the earth. In natural order also earth is under dominaton of *Agni*. Therefore *Agni devatas* were made 'masters' of this place. Earth and midregion were under *Indra Agni* who was *Indra's* represantative on earth. To go to *Swarga* along with revenue of taxation etc from earth, to issue entry permits for *swarga* to people of this earth, to make all arrangement for people living on earth were the duties assigned to Agni. Those who could catch the attention of *Indra* were also invited to dinner in *Swarga*. Ribhu, wibhwa and waja had become welknown due to their art and craft. And they were made *Devatas* due to favour of *Indra*. Indra used to take food thrice a day. On all these occassions, drinking of Somavasrook place. These three meals are called *Pratah Swan*, *Madhyanda Swana*, *Sayam sawan*. Many Indian kings like Mandhata, Nahusha, Dilip, Dushanta, Waiwaswata etc had also been honoured with invitation from *swarga*.

Various duties and resposibilities of earthly people were fixed by Devendra in accodance with their *Varna*. And in compensation, all arrangements of food etc were made from *Swarga*. *Omkar*, elder son of *Brahma*, used to make all these arragements with the help of Warundeva from a country called *wasundhara.* Ashwinikumar were their physician. They used to draw there salary from *Swarga.* As they used to mingle with men, inspite of being *devatas*, they were considered as fallen *devatas* and for a long period *Devatas* did not permit them to take *somaras* in their group. Later, they were taken back in the fold of devatas due to efforts of Maharshi Chyawan. Agni used to bear all responsibility of earthly people, it was there fore called. Bharat (भरत). Due to this Agni, India is known as Bharatwarsha.

When Brahma was making his division of three lokas, he gave Bharatwarsha (India) to men. Later on there emerged two groups in them related to *Zarthusraswa* and *Rijrashwa* (ऋज्राश्व)respectively. Zarathusra was son of a widow. Some scholars condemned this. *Brahmanas* following *Indra* contended that his birth was'contrary to Dharma',therefore he could not be given a place in *Swarga.* On the other hand *Brahmana* related to *varun* and *Asur* contended that there was nothing wrong *or objeciionable* in it. Thus there was a split. Finding that mutual acrimony was increasing, Bharatwarsha was divided into two with Sindhu as the dividing border. Sindhu was in Eastern Bharat and as people of Aryayan (Iran) pronuonce 'स' (Sa) as 'ह' (Ha) Sindhu was ultimately converted into Hindu and it was pronounced as such. Residents on the other side of Bharat, i.e. Western Bharata, were *Parasthan* (a place on the other side). All parasees are *varuna Brahman*-and are followers of *Zarathustra.* Zarathustra formulated his own *Dharma*, but its base was vedic. Till this day, they also worship Agni just like *Aindra Brahmana.* They tie a thread round their waists and observe many other similar rites. The language used in veda is called *chanchandobayasta.* The religious book of parsees is called *Zandowasta.* Eastern India is called Aryawarta and western as Aryayan or Iran. Easern boundary of this Bharatwarsha was yellow sea (in china) and western boundary was mediterenian sea. The latter has been referred in puranas as *Mahee sagar.* Bhagwan Shankar had killed *Trijata* here and had thrown him into the sea. This place is therefore considered significant and sacred in *purana.* Emperor of Bharatwarsha was Vaivaswata Manu. Due to Manu Bharatiya people are called *Manaw* or Men. The other *Manu* called *Swayambhoo,* used to live in Asia minor. He never came to India. Just as people of Bhartwarsha were called men or *manushya*, those living in midregion were called *marut* and those in swarga as *Devatas.* Up to Himalaya there was rule of man. From there to Altai mountains *Marut* reigned. Human Brahma arranged the triple world and *Davatas* reffered in this context were human mortal *devatas.*

Please draw a straight line from Equator to Pameer. Draw another line from south to north across it. This will divide the territory of *Swarga.* i.e. from Altai to Pameer into four parts. In the north east corner is *Indrawishtap* This was Indra's territory. His capital was known as Amarawati. This place is now called Soviet Asia. The place between Siberia and New-siberia was Amarawati. At one time Amarawati was a centre of world's greatest civilization. Indra's assembly was called *'Sudharma'* *Indra* used to come in this assembly everyday. Important *Devatas* were its members.

Let us now proceed towards *Wayawya* sector. *Vishnu* used to live here. There were two mountains called *Bhadragiri* and *Chandragiri.* Bhagwan *vishnu* used to live at the conjunction of these two mountains. This was called *Vishnu wishtap* In the north-east side there was Brahma wishtap These three were called triwishtap and were Swarga (heaven) of Devadevatas. In the fourth seefor *Pitar* used to live.

The country now called Mangolia was our *Pitri Swarga.* This land was divided in three portions.

The system of three *lokas* (three worlds) can be understood in a different manner also. That which is called geography is termed *Bhuvanakosh* in our *shastras* and literature. *Bhuwanakosh* has been treated in our *shastras* in three ways. These three branches are called (1) Yajnabhuwanakosh (2) Padma bhuwanakosh and (3) Warsha Bhuwanakosha.

The order in which the Sadhya community, expert in scientific *yajna,* had arranged the three *lokas* is called *yajnabhuwankosha* . The order in which *Brahma* had arranged these things is called *Padmabhuwankohsh.* The *Warshabhuwankosh* is the third type of arrangement and is the latest. We shall draw your attention towards the last two branches of Indian science of geography.

We have already pointed out that both north and south poles are at an angle of ninety degrees from equator. When both are joined, the two poles stand in a relationship of 180 degree to each other.

As we had explained while referring to the three sciences of creation, similarly we have to clarify here also that these two schools of Indian geography differ with each other in the following respect. While one category deals with Geography as seen or as visible, the other deals with geograply as it is exists in the natural order.

While the first viewpoint is related with equator as centre, the present viewpoint deals with equator as horizon. These are three natural orders of geogarphy. The earlier school is related to the apparent order.

Earth rotates round the sun on '*Krantivritta*' of 48 degrees. In this rotation the earth appears to be slightly oblique. But in the natural order the earth rotates in a straight upright manner.

When we are asked which side is above and which is below, we point out upward towards the sky with our finger and say it is above. We point downwards and say it is below. In natural order things are different. North pole is just above us and South pole is just below us. Thus equator of our earth becomes equator of this second group of triple world.

Draw a circle. Let us suppose that it is earth's form. It's uppermost point is *Sumeru* and lowermost point is *Kumeru*. In the *Kha swasti* (just above) portion of *Sumeru*, we find north smole and just below *Kumeru*, we find south pole. According to this order *sumeru* will be in centre and south pole will be at an agle of 180 degree.

Please draw a circle around this circle of earth with *Sumeru* as centre. The portion above this circle will be considered to be the visible hal of earth and portion below it will be considered to be invisible half of carth. The visible half is called *Trailokya* or three *Lokas* and invisible half is called *Patal.* Once two *Asurs* called Shumbha and Nishumbha had captured this Trailokya of Dewatas also and had made *mahishmati* (of Trailokya) their capital. Ultimately they were destroyed by *Mahakaly* and on their destruction all other *Asurs* had gone back to *Patal*.

Our main submission is that *Adibrahma* considered earth as ***lotus*** or ***Padma***. That is why his arrangement is described as *Padmabhuwankosh* The visible porton was divided in three *lokas* of *Devatas* and the lower portion was divided in three *lokas* of *Asurs*. When *Sumeru* is considered as centre, then equator becomes horizon. Every circle has 360 degrees. Thus this equatorial circle also has 360 degrees. This is divided in four sectors. Every sector has ninety degrees. Of these four circles the southern portion was called *Bharat*. Eastern portion was called *Bhadrashwa* lok. Northern portion was called *Kurulok* and western portion was called *Ketumal* loka.

In *Warshabhuwankosha* these four are called Bharatwarsh, Bhadrashwarasha, Kurwarsha and Ketumalwarsha. Just as *Greenwich* is mean line today, 'ujjain' was the mean line duing that period. The area between

45 degrees east of Ujjian and 45 degrees west of it is called Bharatwarsha. Regarding Ujajin, it is said–

यल्लंकज्जयिनी पुरोपरिकुरूक्षेत्रादि देशान स्पृशत्
सूत्रं मेरूगतं बुधे निर्गरितं सा मध्यरेखा भुवः

We have stated above that a span of 90 degrees is *Bharatwarsha.* Ninety degrees beyond it is *Kumerwarsha.* Ninety degrees beyond it on the western side is *Ketumalvarsha.* These four sectors of earth are four leaves of this lotus called earth.

According to *warshabhnwankosha* earth is divided in nine sectors. There were mountaneous ranges which seperate these sectors. There were three sections north of Pameer, Three to its south and one each on eastern and western sides.

Let us take Bharatwarsha. The portion north to it is Kimpurushwarsha. Himalaya stands berween these two sectors. Himalaya Is divided into two portions of north and south. The place in between these two portions is callee *Dronee* or Pass in modern tereminology. This is the well known midregion. One big mountain of Himalayan range called *Kailash* is towards the north. Amongst the southern peak is Goureeshankar, now called Mt. Everest. Beyond Kimpurushwarsha is Hariwarsha. The dividing line between these two is the mountaineous range of Hemakoota. Beyond it is Ilawritawarsha and Pammer stands on the border of the two. Similarly there are other sectors, with mountaneous range dividing them.

A detailed descripiton of this earthly *Swarga* has been provided in Shanti Parva of Mahabharat.

We need not go into its detals at present. We have got some answer to questions regarding whereabouts of the Human Brahma. Let us now try to understand in short the arrangement that he introduced on earth.

Let us first quote a narrative, which is will known.

"Brahma has four faces. This fourfaced Brahma is born from lotus appearing in *Nabhi* (navel) of Bhagwan vishnu submerged in deep Ksheer ocean on the bed of snakes. He (Brahma) created the whole universe by vedas, while sitting there."

This is a very meaningful narrative. Subtle and deep principles related to science of creation are explained in it. Ocean, Snakes, Vishnu etc.

are all very significant symbols. We shall refer at present only to the four-faced Brahma and his creation.

Shodashi Purush is an agreegate of five fold *Awayaga,* five fold *Akshar,* five fold *kshar* and *Paratpar.* This Shodashi *Atma* permeates in all, even in the biggest and the finest things of earth in an indivisible manner. There is no place where this sixteen faced essenial is not permeating this earth. Thus the principle of "Shodashkalam wa Idam Sarwam wa" is established. The five facet *Para* nature and the unmanifest *Akshar Purush* are the basic Brahma in our context. Universe is manifested from this *Akshar* by *kshar.* This *Brahma* element is rest or motionlessness. This is converted into four forms of *Indra, Vishnu, Agni* and *Shom* according to change in proportions. Five Akshars are one Brahma. All are one basic essential. The first essential being the base of the *remaining* four is called base of universe. The second sector of *Vishnu Brahma* remains engaged in nourishing and bringing up the universe. The third, Indra Brahma, causes destruction of universe. Agni and shoma Brahma are converted into universe by mutual interaction. He creates, nounishes and he destroys.

According to the principle प्रकृतिं पुरुषंचापि विद्धयनादी उभावापि, both *Prakriti* and *Purush* facets of nature are immortal and paramount. The nature or *prakriti* is then divided into two portions of *Amrita* and *Martya. Amrita* portion is called *Akshar* and *Martya* portion is called *Kshar. Amrita Akshar* has five facets. similarly *martya kshar* also has five facets. They are called *prana, Apah, Wak, Anna* and *Annad.* The fourth and the fifth facets are converted into one and thus only four facets remain. By converting itself into four facets that immortal essential turns towards careation. These four facets are four faces of *Brahma.*

The human *Brahma,* whose activities we have reffered a little earlier was an incarnation of this natural immortal *Brahma.* Thus human *Brahma* also created four types of creation, like natural Brahma. The vedic treasure available today is a result of the lessons of *Human Brahma.* He created *Vedas* first in accordance with nature, because all natural knolwledge is based on vedic knowledge. *After vedas* he created worldly institutions. And after dividing people through the medium of the science of *Yajna,* he divided various people in various groups in accordance with vital forces and placed them according to their rightful competence in society. The third was creation of people. He created two more spheres: sphere of *Gotra* and sphere of *Varna.* In the Devatas and in nature also there are four *varnas.* The *varna* to which the devata dominant in the self of a man belongs, becomes the *warna* of that man from birth. Dividing the people collectively in accordance with vital forces is the *varna creation*. Various Rishi of Swayambhoo are also associated with *Jeewa* of man. A man is considered to be belonging to that section if he has that ***Rishi*** vital force dominating in him. Dividing people created by various *Rishi* vital forces according to those vital forces is *Gotra* creation. Brahma made these systemised rearrangements. It is neither appropriate nor possible to discuss here the four *varnas* of Devatas also. Then in the end *Brahma* manifested four *dharmas* for these people.

Thus it becomes clear that Human Brahma created everything in accordance with the scheme in nature. Three human devatas resided in three *lokas* and Brahma resided on Sumeru in accordance with nature. Indians were called *Manushya* due to rule of man or Manu. *Devatas* residing in Swarga used to come here. Brahma also came here thrice. He stayed in Pushkar, Kurukshetra and Prayag. Kurukshetra was the place where Devatas used to stay during their visit to India. The town of Pushkar in Rajasthan is not the original Pushkar, similarly Kurukshatra is not theoriginal Kurukshatra. One Kurukshtra and Pushkar are related to sphere of nature. Two others are here on earth. In *puranas* and other ancient books of India, there are references to these places and names. These references can be properly understood only if these differences and meanings are clear.

This order of Human *devatas* ended after the period of Mahabharat due to destruction of four sources of strength of Devatas i.e., Soma, Sun (well known scientific centre), Yajna and Dhenu. All *devic* arrangements were upset due to their destruction. During Mahabharat Hariwahan or Haiwan Indra was ruling. He was the 14th Indra. Yudhisthir and Arjun of Mahabharat had very close association with Indra. In Khandar forest, which Arjun set afire, a very close friend of Indra called Takshukraj used to live. Indra used to come and stay there. The place where he stayed is called Hindaun (Indraman) now. Thus all these clearly illustrate that these devatas were mortal and historical.

Let us now proceed to the third category of *devatas* called human lunar *devatas*. They are two in number. Before we discuss them a short reference to the following science of earth and sun is necessary. The creation of 'people' is dependent on four concepts namely (1) earlier form (2) later form (3) conjunction (4) *Sandhan* (संधान). According to vedic definition an agreegation of the four is called *samhita*. Every object in this earth has these four divisions. Form of these *samhitas* has been discussed in *Brahmana books* in many ways. Mandukya Maharshi says—"Earth is earlier form sun is later from, sky is samhita.". But his son says "Earth is earlier form, Sun is later form and yaju is Samhita." Akash and Wayu both are identical. Therefore, Rishi includes Akash in wayu. Similarly many other *samhitas* have been discussed in *Brahmana* books. One of the main amongst them is *Prajapati Samhita*. In Prajapati Samhita *Jaya* is the earlier form, *Pati* or the lord or husband is later form. Sun is conjunction. The act of bearing is *Sandhan*. Prajapati Samhita has also been discussed as Aditi Samhita.

Sun is *Pati*, earth is mother. All beings living between Sun and earth are 'the people' or offsprings of these two. The material process of production is the act of bearing. All beings of this world are born by the action of bearing them which is a resultant of the act of intercourse between Earth and Sun. Earth bears these beings, sun fertiles her. Earth is our mother, Sun is our father. Offsprings of various capabilities and strength are born by oblation of father's semen in mothers blood. Similarly by conjunction of earthly vital forces, which are in the place of mother and solar vital forces which are in the place of father, creations of many beings to takes place and these are different and varied. Some have solar vital forces as dominant and in some earthly vital forces are prepondant. Thus by these various proportions of solar and earthly vital forces fourteen categories of beings are created. These fourteen categories of beings are called चतुर्द्दशविधोभूतसर्गा . These are divided in three catageries, There are *Daiva*, *Tiryak* and human. *Brahma*, *Prajapatya*, *Aindra*, *Pitraya*, *Gandharwa*, *Yaksha*, *Rakshas* and *Pishach* belong to Deva category. Animals, birds, insects, worms, and inanimate beings: these five are divisions of *Tiryak* section. Unmanifest nature called *Mahan* created these fourteen types of beings though the medium of earth and sun. This is called *Parmeshthi* in technical phraseology. We have stated earlier that Sun is below *Parmeshthi*. Just as moon rotates round earth and earth rotates round sun, similarly sun rotates round *Parmesthi* keeping these two-the earth and the moon-in his *Brihatsom*. This rotation is called *Dashapoornamas* in *Yajnik* defintions. The portion of *Parmeshthi* illuminated by sun is called *Satva Mahan* and that which is not illuminated is called *Tamo mahan*. Due to this rotation called *Dashapoornamas*, triple characteristics occur in that unmanifest nature. The portion which is at conjunction of *Satwa Mahan* and *Tamo Mahan* is called *Rajo Mahan*. The portion of Mahan which is illuminated by *solar* contact is caled Aditi, having preponderance of *Satwa Mahan* in it. This is called '*aditi*' in upanishat portion.

The sum and substance of this submission is that basic nature of creation develops triple characteristics due to its contact with sun. Therefore creation is also of three types. The sphere of *Devas* has predominance of *Satwa*, therefore this sphere is called *Satwa wishal* in Sankhya philosohy Human sphere has perdominance of *Raja* characteristic and therfore called *Rajovisha* sphere. And third category called Tiryak is *Tomovishal*. At the base is the *Tamo* being, in the middle is *Rajah* being and above all is *Satwa* being. There are eight categories of *Deva yoni*. At the root of all is *stamba* sphere of inanimate beings and above all is *Brahma* sphere. Thus fourteen categories of material spheres become aparent. Three charateristic of the same material sphere are dependent on these properties of *Satwa*, *Raja aud Tam*. Conversion of these threein to fourteen independent sections is a result of rearrangement of vital forces in various proportiour. Earthly vital *Agni* is known as *Gayatragni*, solar *Agni* is known as *Savitragni* and midregional *Agni* is called *Vayavyaagni*. Earthly vital force goes upwards from below, solar *savitraagni* comes downwards from above. Midregional *Vayawya*agni moves horizantally- All these three vital Agnis are completely devoid of any heat. Due to their movement in three directons there is friction amongst the three. This act of friction causes the *Agni* (fire) which has heat. If you rub your two palms there will be heat due to this friction. If you rub two stones or two pieces of wood there will be fire as a result of friction. The *Agni*, having property of heat is born in earth, midregion and the sun respectively by Agni, wayu and Indra. As this Agni is created by Nar (or captains) of these three worlds, it is called *Vaishwanar*. Therefore, *Waishwanar Agni* has been called *Jata veda* (जातवेद). This *Vaishwanar* permeates from earth till sun. Though earthly, midregional and solar Agni are included in *Vaishwanar* it is called earthly due to a particular reason. This earth on which we sit is *Agnimaya*. This *Agni* is divided in two parts mortal and immortal. This earthly globe has come in to being due to continuous coating of this mortal *Agni*. In other words earth is one form of coated *Agni*. *Amritaagni* emits from this coating. It makes an independent sphere of its own round the earth to a very lage distance, (up to 21st Ahargan). This is called envelope or manifestation. As it crsosses the *Ratha* (chariot of Sun) also, it is called Rathantar Sam. As this *Prithwi* envelop extends till Sun, it is clearly explained that its sphere is to that extent. *Amrita Agni* is transformed into Agni, Wayu, Aditya according to the stages of solid, liquid and gasseousness. These are three *lokas* of Stomya *triloka of Prithwi*. Founder of these three lokas are *Agni*, *Wayu* and Indra. Vaishwanar comes in to being due to their friction and thus inspite of it, it continues to be eartly Agni.

We have stated earlier that in Prajapati Samhita, earth is earlier form and sun is later form. Earth and Sun of this *prajapati Samhita* are portions of the above mentioned *Stcmya Trilokee* (triple worlds) of *Amrita Prithivi*. Explaining the forms of *Prajapati Samhita*, Bhagwan Aitereya has called it *Aditi Samhita*. This can be relevant only when *Stomatmak* triple worlds of *Amrita Prithwi* denote Sun, midregion and earth. As we have pointed out earlier that illuminated portion of earth is called *Aditi* and the unilluminated is called *Diti*. There are three sections of the *Aditi* earth extending upto 9th, 15th and 21st *Ahargana* respectively. This triple world *Aditi Prithwi* is creator of *Vaishwanar Agni* is called *Virat Purush* also. *Chchanda* (Meter) of ten *Akshar* is *Virat*. Earthly *Agni* is *Gayatri*, this is *Garhpatya Agni* according to *Yajnik* definition. Solar *Agni* is *Savitragani*. This is called *Ahawaneeya* and the midregional *Agni* is *Nakshatrik agni* and this is divided in eight sections. In *Yajnik* definition these eight sections of *Nakshatrik Agni* are called *Dhishnyagni*. Thus this *Agni* of *Stomya Trilokee* acquires ten facets and therefore it is called *Vaishwanara*. It must be borne in mind that the same thing appears different from different viewpoints. In field of science the same *Agni* is Gayatra, Savitra etc. and in Yajna the same is *Garhpatya*, *Ahawaneeya* etc. and in the sphere of worship it is called *Bhagwan Rudra*.

Coming back to Vaishwanara, we would like to place before you the following *mantra* of Veda which elucidates the form of *Vaishwanar* :—

सहस्रशीर्षपुरुषः सहस्राक्षः सहस्रपात् ।
सभूमिं सर्वतःपृत्वा अत्यतिष्ठद्दशाङ्गुलम् ।।

This *mantra* translated literally means the following:-

"This *purush* has a thousand head, it has a thousand eyes and a thousand feet. This touches the earth on all sides and has become established in an arc of ten fingers." This literal translation is very meaningful and contains a complete scientific charachterisation of *Vaishwanar Agni* in technical terminology. The vital forces of *Vaishwanar* related to earth, midregion and Sun are called *Apan, Vyan and Pran*. As *prana* is solar it is head of *Vaishwanar*. *Vyan*, which is midregional, is eyes of *Vaishwanar*. By eyes here the *mantra* means the *Prajna* eye located in heart. *Apan* portion is related to *Amrita* earth. The form of earth is below it. On this earth rest the feet of that *purush (Apan)*. Above the feet near the seat of heart is *Vyan*. And at the point of head is *Prana*. *Virat Purush* of *Geeta* is this

Vaishwanar. The expression thousand denotes in Vedic terminology fullness or completeness. This is clear from the following :—सर्वतद्यान्तंसहस्रम् (Fullness or totatility is thousand), भूमावैसहस्रम् (Plenty and abundance is thousand), परमैवंसहस्रम् (Supreme in thousand), पूर्णं वैसहस्रम् (completeness is thousand). From the *Prana*, which is head of *Vaishwanar*, *Pranat* beams are emitting and permeating on all sides. This is the first "*Prana Sahasree*". This is his thousand head. In the centre is *Vyan*. From this also *Vyan* beams are emitting on all sides. This is his thousand eyes. The last *Apan* is his feet. This triple *purush* has held earth from all sides. This has been elucidated in the above quoted *yajushruti*. This *purush* has been called "*Sarvabhootantaratma*", "*Sakshi*" etc.

Thus it should be clear that this *vaishwanar Virat Purush* having three *Agnis* as its form and wellknown as *Bhootantaratma*, is an entirely different thing than *shodashi purush* and its five facets called *Swayambhoo*, *Parmeshti*, Sun, Moon, Earth etc. This vital *purush vaishwanar* is related to the *Amrita* portion of its earth facet. This *vaishwanaragni* is related to *Agni*, *Wayu* and *Aditya*. These are *Devatas*. Therefore *Sawavambhoo*, Parmeshti etc. is called *Brahmasatya*. *Dewasatya* is based on *Brahma Satya*. *Brahma Satya* is the base and *Deva Satya* is the superstructure. According to the principle of "सत्येसर्वंप्रतिष्ठितम्" this *Virat Purush* is based on *Brahmasatya* related to *Satya*. Apart from it is the *Shodashi Purush*. That *Shodashi Purush* is *Brahma Satya* as well as *Deva Satya*. This *Shodashi Purush* living in *Devasatya* having *Brahmsatya* in its womb is endowed with properties. It has characteristics: if one see them,it would be seeing the Atma element endowed with property. The pure basic essential is different from these two. Understanding him in his two aspects is seeing him partially. Seeing him as *Awyava*, seperate from these two, gives the complete and appropriate understanding.

Earthly part of *Vaishwanar* is called *vaishwanar*, midregional part is called *Hiranyagarbha* and solar part is called *SARVAJNA*. All creation is divided in fourteen folds, which are included in three broad categories. These categories are inaminate, semisentient and sentient. In the semi-sentient category are included trees etc. All actions and motions oocuring in man, also occur in trees. Mahabharat clearly says–

ऊष्मतो म्लायते वर्णत्वक् फलं पुष्पमेवच ।
म्लायते शीर्यते चापिस्पर्शस्तेनात्र विष्यते ।

Apart from this, these plants also possess the property of seeing, listening and affection.

This science of creation is a vast and wide subject and has been exhaustively dealt in Indian basic literature of *Veda*, *Purana* and *Smiriti*. Amongst the fourteen-fold sphere of beings there is a sector of eight beings; this is above earth and below the moon. They are called Lunar *devatas*. All properties of hunger and its satisfaction by taking food, procreation sleep etc. are found in them also.

The next *devatas* in our series are non-human non-concious material *devatas*. According to the principle enunciated by Manu (देवेभ्यश्च जगत्सर्वम्) all matter in this world are *devatas*. All material objects in this world are *Deva Agni* (seat of *Devatas*).

All matter is made of *Wak*. *Wak* means *Akash*. This is the first matter. *Akash* is converted into *Wayu* by process of continuous "knotting". *Wayu* is converted into *Teja*, which gets the form of water. Water is converted into clay. Thus *Wak* is converted into five *Mahabhoots*. All that we see with our eyes is full of *Wak*. This means that it is full of five basic matters. It is with this in view that principles like अथोवागेवेदम्सर्वम्, वाचीमाविश्वाभुवनान्यर्पिता etc. have been enunciated. In every material object a vital force permeates. This vital force keeps the matter in its own form. When that vital force leaves the material body, it is ultimately destroyed. We can percieve and see matter, but we cannot percieve this vital force. This vital force can be cought by means of water, because natural imperishable vital forces are related to watery *Parmeshthi*. Solar vital forces associated in a particular matter is material *Devata* of that material object.

Abhimanee devata is the fifth category of *devatas*. These *Abhimanee devata* are called *Atmaja devata* also. In all the seven *devatas* this abhimanee devata permeates. Due to this we consider all matter as concious. Water flowing in the Ganges is just water. But there is *Abhimannee devata* in it also and that is why we worship it. In all matters *viz* earth, sun, moon, stars, plants, rivers, mountains, vegetable, there is *abhimanee devata*. This *devata* can be seen by '*upasana*'. Just as one solar ray adopts differing forms in accordance with difference of volumes, similarly one *Abhimanee devata* wears various forms in accordance with the related object. In scientific phraseology this *Abhimanee devata* is called *Akshar*. We have already stated that *Shodashi Prajapati* is divided in four main categories namely, *Paratpar*, *Awyaya*, *Akshar*, and *Kshar*. Awyaya is a (अ) Akshar is u (3) and *Kshar* is (म) in *Pranawa*. *Awyaya* is *Jnan*, *Kshar* is matter and *Akshar* is the initial or the consequential cause. *Akshar* is the incidental cause, *Kshar* is the material cause. *Akshar* has been called *Antaryamee* or *Hridaya.* This has kept every matter on its determined path. Therefore this is called *Niyati Satya.* This *Niyati* resides in the centre of all sentient and inanimate matter. From *Akshar* emerges Kshar, from Kshar, Swayambhoo etc. emerge. From Parmeshti Apah emerge Sun etc. In sun *Devatas* emerge. Thus *Akshar* is many stages higher and should, therefore not be termed as *devata.* But in relation to *Awyaya* it can be called *devata.* Centre is *Atma* and its illuminated manifestation are *devatas. Awyaya* is centre and *Akshar* is its manifestation. *Akshar* is centre and *kshar* is its manifestation and so on. *Awyaya* is *Atma* and *Akshar* is devata. This is an indication of "*Ahamasmi*".

Mantra devata comes next in our series. As a matter of fact vital *devata* is one. Its various forms are a result of a variety of *chchanda.* Our *Rishi* had clearly understood and determined the form of these devatas by their respective matters. This science of nature is an entirely independent and different subject of study. The *Rishi* placed the form of those devatas before us through the medium of meter (chchanda) in Vrihati Wak related to *Anushtup Wak. Agni* is metered by *Gayatri* meter. India is bound by *Trishtup* meter. Those who even slightly, ignore this vital *devata* in matter damage the meter and thus the devata and cause harm to themselves. This is the sixth *MANTRA DEVATA.*

Agni devata and *Karma* devata are to be understood a little. The *Atmadevata* is related to *Bhootatma.* Vaishwanar is Agni. *Taijas* and *Prajna* are also *Agni. Ishwaratma* in the form of *vaishwanar, hiranyagarbh* and *Sarvajna* is *Bhootatma. Triple Agni* and *Bhootatma* related to it is *Asanjna. Atma* is *Agni. Agni* is a vital force according to the principle "*Agni Sarva devatah*". Therefore this can be called *Atma* devata. This *Atmadevata* is based on *Brahma Satya* and *Brahma Satya* is based on *Abhimanee Devata.*

Karma devata is the last form of devatas. There are different vital forces in different devatas. Every act has many vital forces, but the vital force which is predominant in a particular act is called particular *devata* of that particular act. Form of *Karamadevata* is percievable and that of Atmadevata can be experienced by Man himself.

By trying to look into the contruction of verious words, we have before us a fleeting glimpse Indias basic literature. The tragedy of philosophy in India-as in all lands and ages-has been its attempt to explain words by their indicative or assumed meaning. It has not prepared or attempted any clear cut technological difinition of various words that are used by it. It arrives at conclusion by a process of negation.

In the sphere of *Dharma*, words have their own positive meaning. In philosiphy an example is given to indicate the meaning of a word. But that example becomes important and the basic principle becomes secondary. This has resulted in the lamentable condition of Indian literature produced during the last three thousand years, where commentaries have become predominant and original works are *almost* insignificant, when compared to voluminuous commentaries.

Our basic literature consists of *Shruti*, *Smriti*, *Purana* etc., There is some confusion regarding the word *Shruti*. *Shruti* literally means "that which has been heard". *Shruti* does not mean, as some knavely believe, that as there was no system of reading and writing in those accient times this literature was carried from generation to generation by oral communication and memory.

While we consider it unnecessary to go into innumerable proofs to show that reading and writing was prevelent and developed in that age which had reached such a stage of scientific perfection, that compared to that modern achievements are not even a bubble in an occean. Those ***Rishis*** saw and realised that phenomenon of nature and we have heard it from them. For us it is heard, for them it was seen. *Shrutee*, therefore are basic principles of nature and creation transmitted to us from those who are narrating and describing it in first person. *Smritis* are those principles of do's and dont's which are determined by great men on the basis of *Shruti*. Verses of *Shruties* are called *Mantra* and other verses are called *Shlokas*.

Thus we have seen that *Vedas*, *Purana* and *Smriti* constitute the basic literature of India. They constitute and incorporate Indian culture and Dharma. These are based on scientific truths of this varied nature and the underlying concept of unity in variety and diversity. The Indian Culture and *Dharma* are such that they keep man within their natural bonds. They keep man in his normal naturally destined form and do not entertain any imported artificiality. This artificility has occured in course of last three thousand years due to various factors. Dependence of *Dharma* and Culture on

State and desire for an easy and agreeable life have led to its continous decay and fall. These were caused by lure of name and fame on the one hand and four basic defects of intellect on the other. These four defects are (1) lack of confidence (2) improper and inadequate knowledge (3) attachment and (4) dogmatism. Sectarianism based on deciet,burden of rites, rituals and philosophy on it made Indian intellect imbecile. The Indian social system was originally arranged in accordandce with duties. But in course of last three thousand years it was shatterred and attempts are afoot to rebuild it again in terms of rights. We started judging ourselves from other's angle and thus ignored and forgot our own form. While even no *Avtar purush* claimed any originality about the *Dharma* and referred to traditions and Shastra, the tiny sectarian leaders became eager to impute their own experiences and emotions, and thus tried to distort it in the light of their own imagnation and conception. This emotionalism resulted in propagation of religious sectsand ended inenslavement of the country. Other aggressors shattered the body and mind of our nation, but the British regime enslaved us intellectually and we have not yet been able to free ourselves from its chains. During the British regime the commercial class entered the field of *Dharma* and exploited the genius of Indian intelligentia and scholars becme dependent on state or commercial class and were completely swayed away from their traditions.

We also reach the conslusion that these demonstrations of dance, music etc. are not "culture". Indian culture is anatural. The term anatural has been used to denote the scientific and meaningful term अप्राकृत. It does not mean supernatural, which is a result of superstition and worldly culture is natural and practical. Cultural practices and Cultural celeberations are its external forms. Indian culture keeps the form of man-totallity of self, intelect, mind and body—before it and is related to actual practices and not passive observations like philosophy.

We further reach the conclusion that this state of affairs is mainly due to our ignorance of the proper and technical meaning of Indian *Veda*, *Purana*, *Shastra*, which are based on science and knowledge. We have become dependent on crumbs of foreign indologists. This is due to the fact that Indian Scholars of the last three thousand years were either busy in creating morbid sensual literature or those who attempted to study the basic literature failed miserably because they did not have this technical definition before them. Unless we understand the basic literature, we shall not be able to understand the viewpoint and will be unable to solve our problems. By going in the shelter of this litrature, we shall understand our own forms and once we do it these problems will appear insignificant to us and will naturally be easily solved.

This brings me to the hopeful and assuring present. It was only one hundred years ago that a great scholar and a great man dived deep into the Vedic literature. The technical meaning of our basic literature was unfolded before him and he removed the dust that had gathered on the vision of India and gave to the nation the insight and viewpoint that had been forgotten and submerged in ignorance of the last three thousand years. This great man was late Pandit Madhusudan Ojha.

But the task of removing the dirt of three thousand years is not an easy one. His tradition was carried forward by my master Pandit Motilal Ji Shastri. He has been engaged in this single purpose of life for the last three decades. Leading a life of Manawashram as enunciated in Indian tradition, away from the din and bustle of propaganda, he has written nearly one hundred thousand pages on Indian knowledge and Science, Indian tradition and culture from the original scientific Vedic viewpoint. Of these nearly 10,000 (ten thousand) pages on various subjects have been published in nearly two dozen volumes. His whole literature is in India's national language Hindi. This great man is working in isolation with the single purpose that the Indian nation may know its form and may be freed from dust that has accumulated on it during the last three thousand years. It is in fitness of things that we understand the significance of this supreme endeavour. His is a call of 'Shweta Kranti' (White revolution). This is different from the other *krantees*, yellow, black and red. We are really fortunate that a great step forward has been taken by him and India's path towards the goal of Indian culture and Dharma has been cleared of all obstacles by him. The fire in the nation has been lighted. It is blazing. It calls for those who can offer themselves as fuel to this national fire. This is the fire that wishes to burn the dirt and dust that has accumulated. This is the fire of knowledge and science. We can make ourselves its fuel only by devoting ourselves to this Vedic literature.

अग्निर्जागार: तमृचं कामयन्त
अग्निर्जागार तमयंसोम आह:
अग्निर्जागार तमु सामानियन्ति
तवये मस्मि सख्ये न्योका:

It is appropriate in this background to put forth an outline of the literature of my master. While it is beyond the ability and capacity of this writer to give any short review of his works, I shall only try to give you a glimpse into them.

SHATPATH BRAHMAN

Shatpath Brahman is the key to the understanding of technical words and various sciences of *veda*. It is not possible to understand *Vedas* and *Vedic* tradition without going into the details of *Shatpath Brahaman.* It explains the original concept of *Yajna* and its basic indentical relationship with the vital *Yajna*. The form of *Atma*, which is, aggregate of *mana*, *Prana*, *Wak* has been analised. The scientific principle of the "five facets" of *Brahma* and meaning of the narrative which states that ultimately there were four faces because one face was chopped off by Rudra, has been explained. Vital consequences of untruth and purification of *Atma* by water are indicated. It will take much space to indicate in detail what my master's commentary on Shatpath includes. The whole commentary runs into ten thousand pages. Of this vast precious literature only nearly one thousand pages have been published so far. It has not been possible to publish the rest for reasons which can be easily imagined. To give an Idea of what this invaluable commentary on key to India's basic vedic literature contains the list of contents of first four hundred pages only are given below.

A Short list of contents

Elucidation of the form of Prajapati. Elucidation of the form of truth and untruth. A short outline of Jeewaatma (Soul) through the medium of Mahanatma, form of devotion (*Shraddha*) and its relationship with lunar *Shraddha*. Form of *dashapoornamas*, scientic principle of seven *dhatus* emerge from food, Mind and food, a scientific analysis. Relationship of solar Vital forces with Lunar Som. A short outline of 5 Kshar facets namely *Swayambhoo, Parmeshthi*, *Sun*, *Moon* and earth. Form of *Rishi* vital forces, *Pitar* Vital forces, *Deva* vital forces, *Asur* vital forces and *Gandharva* vital forces, creation of the whole world by vital forces. Inappropriateness of *Akhand Atma* as propounded by Vedanta. Being and Him: their relationship. Five bodily organs in vedic science : Man (mind), Pran (vital forces). Wak (speech), eyes and ears. Form of intellect and mind, their place in human form. Why Indians keep 'Shikha' : its basic analysis; why no food should be taken during fast and why fruits can be taken. Truth, solitude, sleeping on the ground and celibacy : elucidation of their forms.

The period of Dashapoornamas; four cooperative acts related to Dashamoornamas and elucidation of the form of three acts in accordance with internal and external facets, five forms of *Akshar*, i.e. *Brahma*, *Vishnu*, *Indra*, *Agni* and *Skom*.

A review of *Shodashi Purush*, elucidation of the form of *Samvatsar* and *Parmeshthi*, five facets of *Akshar*, i.e. Pranah Apah, Wak, Annad and Annah. Inclusion of *Atma* in *Anand* and four categories of creation- *Veda* creation, *Loka* creation, *Deva* creation, *Material* creation. Emergance of watery Parmeshthi by friction of *Vedagni*. *Yajna* characteristic of water. Manifestation of *Atma* and its relationship with water. Mystery and meaning of the words, *Wyahriti*, *udgeeth*, *Sarva*, *Anirukta*. Elucidation of object, form of an object and envelop of an object and their inter-relationship with mortal and immortal *Agni*. Form of Conversion of basic essential called *Bhrigu* and *Angira* in six objects. Basic and subtle meaning of the puranic narrative Science of five *Agnis*; original form of heat and light and elucidation of the form of Sun related to *Indra*. Scientific meaning of incarnation of *Kashyap*. Form and action of *Sawita*. Scientific and basic meaning of various narratives related to science of creation? Procreation only by inter relationship of two Vital forces, called *Yosha* and *Vrisha* without intercourse of man and woman. Form of Hiranyagarbha Prajapati and meaning of the principle "अर्द्धनारीतस्याँ सविराजसृजत् प्रभुः". .Why a woman desires man and why a man desires woman, why women's sexual desires are eight times more than that of man. Scientific treatment of the tradition of not permitting women to act fully and freely. Science of creation of women and men. Detailed elucidation of birth of various offsprings : males, females and eunchs. Elucidation of eight defects related to offsprings, snakes, veins, parentage, Semen and blood.

-3-

Why animals do not wear clothes? Why men wear clothes? The scientific answer. Why *Kusha* is spread on *Vedee*. Form of vital *Agni* having ten *Akshars*. Relation of sun to *Yajna*. Scientific form of eight types of *intellects* occuring in Sun. All pervasive and All-permeating characteristic of Sun situated in the centre of creation.

-4-

Regulation of speech and its scientific basis. The Indian tradition of observing silence for some period and its benefits.

-5-

Elucidation of the form of *Atma*, *Brahma*, *Yajna* and *Vijnan* and a short outline of various facets, of *Vijnan*, *Stuti*, *Itihas*,*Karma*,*Upasna*. Meaning of the battle between *Deva* (Vital forces) and *Asurs*. One word cannot be a synonym for another word. Fulness of *Jeewatma*. Elucidation of two types of *devatas* by *Yask Muni*. Form of *Devatas*. Is there history in *Veda*? Early form of human society and its four divisions. Relationship of *Adhyatma* (physical), *Adhibhoot* (Material), and *Adhidaivat* (vital). Ten principles narrated by human *Brahma*. Form of *kurukshetra* and three categories of *Pushkar*. Why *Varanasi* (Banaras) is given importance during Lunar eclipse and why *kurukshetra* is given importance during Solar eclipse. Scientific principle of Lotus, base of *Brahma*. Formation of earth, meaning of *Ahargan* related to *Vashatkar*. Meaning of *Sumeru* and *Kumeru*. Three types of solar electrical forces. Details of earthly triple *lokas*. Boundary of India and rejection of the plea of modern Scholars.

Details of Asia. Three schools of Geography and History. The process of creation from *vedas*. Birth of *Vashishtha* and *Matsya*. Was *Vashishtha* son of a *prostitute*? *Yamraj* and his trap-its meaning. Scientific meaning of *pauranic* narrative indicating birth of *Ganges*.

There is nothing that this writer can add to this. This list alone should prove an eye opener to all those who either consider *Vedus* to be meaningless peoms or folklore. *Brahman* books are a storehouse of the science of creation and principles governing various acts. My master Venerable Panditji has written a detailed commentary of nearly ten thousand pages. Of this voluminous literature, nearly two thousand pages have been published.

GEETA : A SCIENTIFIC COMMENTARY

In the words of Venerable Panditji *Geeta* is an index of Vedas. *Geeta* is not a book which tells one regarding what should be done and what should not be done. For this guidance one will have to go to *Smriti*. *Geeta tells us how* (*not what*) *a thing should be done.* Smriti tells us the contents of Do's and dont's. Generally there is a continuous clash between different schools regarding Geeta. Some say it supports *Jnan*, other say it propounds action and others say that Geeta supports devotional worship. Supporters of each school quote some verse which suits their own submission and frown at others. Verses giving a different view are branded as a latter infection added by some one else. As a matter of fact, according to Panditji, Geeta propounds, '*budhiyoga*' (the science of intellectual technique). This tradition was prevelant long before the present *Geeta* was expressed by *Lord Krishna to Arjun.* This tradition was carried on from one master to his disciple and onwards in times of Vivaswan, Manu, Emperor Ikshwaku, Mithilesh Videha etc. This tradition had completely disappeared by the time of *Mahabharat. Pooranawatar Bhagwan Krishna* delivered the same massage to ***Arjun.*** This is clear from the following:-

एवं परम्पराप्राप्तमिमं राजर्षयोविदुः ।
स एवायं मयातेऽद्य योगः प्रोक्तः पुरातन ।
भक्तोऽसिमे सखाचेति रहस्यं ह्येतदुत्तमम् । (गी॰ ४३)
इमं विवस्वते-योगं प्रोक्तवानहमव्ययम् ।
स कालेनेह नहता योगो नष्टः परंतपः ।।

Geeta is essence of all *upanishats.* It is not an *upanishat* itself, rather it is a collection of twenty four *upanishats.* That is why various chapters of Geeta have concluded with the words:-"इति श्रीमद्भगवतगीतासुपनिषत्सु"

In the whole *Geeta* various *Vidyas* related to *Vidya* portion of *Awyaya* have been defined.

Venerable Panditji's Scientific commentary runs into three sections. (1) Elucidation of the basic essential called *Krishna.* (2) Geeta-an examination. (3) Geeta-Commentary. The first two sections have run into fifteen hundred pages each and the third section covers nearly four thousand pages. First two sections are divided, for convenience, in three sections each and the third section is divided in fourteen Volumes.

In the first section, the first volume deals with (1) Elucidation of *Purush Krisnna.* (2) Elucidation of unmanifest *Krishna.* (3) Elucidation of *Parmeshthi Krishna.* (4) Elucidation of *Vaihayas Krishna.* In the second volume following subjects have been exhaustively dealt with:-

1. Elucidation of *Paratpar Krishna.*
2. Elucidation of *Ishwar Krishna.*
3. Elucidation of *Chakshush Krishna.*
4. Elucidation of *Satya Krishna.*

In the third volume, four subjects have been discussed.

1. Elucidation of *Pratishtha Krishna.*
2. Elucidation of *Jyotih Krishna.*
3. Elucidation of *Geeta Krishna.*
4. Elucidation of *Human Krishna.*

In the first volume of the second section Geeta has been reviewed and examined externally. In the other two volumes it has been examined internally. The second volume has seven hundred pages and includes three chapters *Atma*-review, *Brahma-Karma* review; *Karma-Yoga* review. In the third volume there are four chapters.

1. *Jnanyoga* review.
2. *Bhaktiyoga* review.
3. *Budhiyoga* review.
4. Review of essence of *Geeta.*

The third section is divided in twentyfour volumes and deals exhaustively with the main contents of Geeta.

We have stated above that *Awyayeshwar Purshotam Bhagwan* delivered the message of *Geeta* to Indian Emperor *Wiwaswon.* This continued among the *Rajarshi* till the *Treta* age. In sceptic *Dwapar* age conviction of *Yoga* was converted into *Sankhya Principle* of *Kapil* and *Karma* principle dominant in that age and thus it was completely turned away from its relation of balance with *Awyaya.* That is why at the end of *Dwapar* and beginning of *Kaliyug* Bhagwan Vyas, compiler of Vedas had to say that Vedic scholars were rare. Because of the fact that basic essentials of Vedas were subdued subsequently by the time of Mahabharat, the principles of *Budhiyoga* were completely forgetten and anarchy of meaningless controversy between *Sankhya* and *Karma* became pervelant. It was to pacify and end this controversy that *Poorna Purush* had to come in human form. While in *Dewayug Viwaswan* had become the first disciple to receive this massage, in the *Mahabharat* age, first disciple of this *Yoga* was *Arjun*, Son of Indra, in human form. From this viewpoint deliverance of *Geeta* during the *Mahabharat* age can be considered and redeliverance or second edition of Geeta.

Perhaps, for nearly two thousand years the Indian nation followed the path of *Geeta.* This was a period when Indian intellect was completely devoted to the study of *Vedic* literature based on knowledge and science and its technical terms dealing with various basic essentials. Due to the circle of *Niyati*, this vedic conviction became weak again and various shades of emotionalism became predominant. We have tried to indicate slightly the emotional character and consequent decadence of Indian intellect during tne last three thousand years. It is our firm conviction that it is not possible to understand one word of *Geeta*, without understanding basic essentials of *Vedas*. This is why all commentaries that have appeared in course of last three thousand years are deprived of basic *Vedic* essential and are therefore manifestation of sectarian attitude related to individual opinions and presumptions. What generally happens is this: A ccommentator first formulates his opinions regarding Geeta. He then proceeds to interpret Geeta with a view to substantiate those presumptions. For example, while followers of *Vallabh* claim that Geeta supports the principles of Shudhadwaita, those of Ramanua claim that is supports Vishistadwaija. *Madhwa* are eager to propound that it supports *Dwaitadvait*. *Vedanta* followers want to convince us that it is a book of *Jnan*. Thus Geeta, which gives a positive and definite direction on the basis of Vedas, as is clear from यच्छ्रेयेस्यान्निश्चितंब्रूहितन्मे, is being exploited by propounders of mutually contradictory sectarian view, which gives rise to scepticism instead of removing it. Such a great *Shastra* of technical pharaseology and subtle meaning has been reduced to the state of an ordinary sectarian book and even no knowledge of *Sanskrit* language is considered necessary to interpret it. Every one imputes meaning to it according to his own presumptions and imagination.

It is not possible to understand *Geeta* by such imaginary assumptions because every principle propounded by Geeta is inspired and supported by Vedic principles. Unless this viewpoint is kept before us, confusion is bound to occur.

This invaluable literature on *Geeta*, given to us by *Panditji Maharaj*, runs into twenty thousand page , of which only three thousand pages have been published so far. Divided in three branches of 'Introduction of Geeta', '*Acharya* of Geeta and his form' and Scientific commentary on *Geeta*, this total literature runs into 48 volumes. Of course, uptil now it has been possible to publish only five volumes of the Introductory section only.

UPANISHADS : A SCIENTIFIC COMMENTARY

The third and a significant branch of this valuable treasure of vedic literature avilable to us due to the kindness of Panditji is his commentary on *upanishats.* There is a series of volumes on "Introduction to upanishads" also. These volumes of introduction have been published. The first volumes runs into nearly four hundred pages. Vorious subjects dealt in it can broadly be divided into their sections:-

1. An introduction
2. Why there is *Mangalpath* in the begining and conclusion of upanishads
3. What is the meaning of the word "*upanishat*". It analyses in detail various philosophical *viewpoints* regarding *Vedas* and after examining in detail puts forth the scientific *viewpoint* clearly and elaborately.

In the second volume discussion of the form and meaning of *Vedas* is carried further. It explains the contents and teachings *upanishats*. Mutual relationship of *Brahman, Aranyak* and *upanishat*. Who was propounder of the *upanishad* knowledge?. Elucidation of the word *Surti* and Principle of unitary Ishwar conclusion.

It may be mentioned here that there is a basic reason for the confusion prevelant regarding *upanishats*. Vedas are considered to be superhuman and divine by the Indian paople. This divineness relates basically to the essential and the natural phenomenon known as Vadas-and also consequentially to the vedic books. But due to the fact that sectarianism and ignorance have completely subdued the basic understanding, imaginary interpetations have crept in. Elaborate discussion of the relationship of *Vedic Shastra* and the natural essential *Veda* has been undertaken in the third volume. Ths second volume dealfs, in detail, the natural essential called *Vedas*. Both the second and third volume run into five hundred pages each. The third volume deals with nearly 44 subjects, including the following :-

1. The philosophical viewpoint.
2. Four facets of speech. (वाक्)
3. Subtle meaning of Ambhrini Sukta. (आम्भृणी सूक्त)
4. Scientific viewpoint and Meemansa principal.
5. Elucidation of the principle of the imperishable property of 'Shabda' (शब्द - words)
6. Balance of 'Shabda-Brahma' and 'Artha Brahma'.
7. Are Vedas human creation or divine creation ?
8. Our viewpoint regarding vedas.
9. Self-proven vedas and objections to it.
10. Glamour of devotees of vedas and the reality.

11. *Sant* interpreters of upanishads.
12. Subtle meaning of Nigam, Aagama, Purana etc.
13. Two basic essentials of universe – the product or the effect.
14. Two essentials of universe the cause
15. Sixteen *Balkosha* of Vishwatma.
16. Creations of Seven *Bhawans*
17. Colleagues of Vishwakarma and the three worlds.
18. Review of the form of Ishwara

The third volume also discusses the subjects dealt in *Ishopanishat, Kenopanishat, Kathopanishat, Prashnopanishat, Mundakopanishad, Mandookyopanishats, Taitereya upanishad, Brihadaranykopinashat, Maitraynuopanishad.*

The literature mentioned above refers only to the introductory portion of *upanishads*. It discusses some basic questions relating to the content of *upanishads* and clarifies prevelent confusion regarding the form and meaning of the actual commentary on *upanishads*. Only one commentary – on Ishopanishad – has been published so far. Publication of his commetary on Kenopanishad is under way. Incessant labour has shattered his health and this put a brake on this work. In this commentary on Ishopanishat, amongst others, following subjects have also been dealt with.

1. Contraction and expansion
2. Agni and Shoma
3. All speech is variation of *A* (अ)
4. Form of *Pranawa*
5. Upanishad of *Ishwara*
6. Fullness of Ishwara and its relationship with fullness of Jeeva
7. Triple three worlds.

It also includes the details of the perceptible and imperceptible body. Form of *Atma*, existence, Definitions of many techinical words have been included in this upanishat. Concept of immortality, existence and mortality have been explained in details and in accordance with principles of Indian Science. In all 981 subjects have been dealt in the first volume and 392 subjects have been incorporated in the second volume of crmmentary on Ishopanishat.

We shall conclude our reference to *upanished* litrature prepared by him with enumerations of their titles and volume.

1.	Kenonishad	- A Scientific	commentary	–	500	Pages
2.	Kathopanishad	- ,,	,,	–	600	,,
3.	Prashnopanishad	,,	,,	–	500	,,
4.	Mundakyopanishad	,,	,,	–	500	,,
5.	Mandookyopanishad	,,	,,	–	300	,,
6.	Taitreryeeopnashad	,,	,,	–	500	,,
7.	Aitryeopanishad	,,	,,	–	100	,,
8.	Chchandogyopanishad		,,	–	1000	,,
9.	Maitranyaopanishad		,,	–	400	,,
10.	Kausheetkyupanishad		,,	–	400	,,
11.	Shwetashweteropnashad		,,	–	400	,,
12.	Brihajabalopnishad		,,	–	400	,,

SCIENCE OF SHRADDHA

All Indians know about Sharddha (श्राद्ध). For those who do not know we shall try to outline it in a few words. In short, offering 'Pinda' to dead forefathers is performance of *Shraddha*. For those completly uninitiad in Hindu tradition this may not mean anything. Let us further try to put forth before them some thing in this connection.

After leaving this body, Pratyagatma; (a particular branch of Atma or self called *Preta*, wears fine and subtle body and reaches the Lunar sphere in thirteen months; before it enjoys the consequeace of its acts in this life. *Mahanatma* (another form of Atma) is also placed in the higher portions of lunar sphere. This *Mahanatma* possesses the characteristic properties of *Satwa*, *Raja* and *Tama*, and is the basic cause of form, nature and *Ahankriti*. From this lunar sphere motion towards north leads to *Swarga* and that towards south leads to *Narak*. Moon is the dividing line of these two paths. *Mahanatma* remains placed in that higher position and *Pratyagatma* makes headway on one of the two paths in accordance with his acts. The *Mahanatma* placed in the other world of Lunar Sphere is called *Preta-Pitar*. Offering of *Pinda* with devotion for these ancestors is called *Shraddha*. This *Pinda rasa* is a vital essence. It is the firm faith of Indian people that thes *vital* essence (*Pranatmak Rasa*) becomes the cause of satisfaction of their forefathers through the medium of '*Shraddha*', a medium which is not perceptible by bodily organs. During the *Shraaddha* fortnight every year

Shraddha is offered to these ancestors, who get satisfaction by these offerings. These satisfied and contented *Pitaras* impart *Pitri* vital essence in the semen of their sons etc. residing on earth and this essence is the basis of further manifestation of offsprings. Those dieheards who do not offer *Shraddha* to their ancestors cause the *Pinda* of their Pitars to become weak and this results in the weakening of this essence in them. This weakening of *Pinda* becomes a basic cause of the uprooting of their succession. These people are also deprived of worldly prosperity-due to curse of these dissatisfied *Pitars.*

There are various reasons justifying the publication of such a treatise which deals on rational and scientific basis this tradition of *Shradha.* It will be relevant and opportune to refer to some of those reasons here.

The devoted Indian people, having full faith in these traditions do not doubt,in the least, the Vedic base of *Shraaddha.* But since about fifty years a lot of scepticism has become prevelant in regard to this very essential and unavoidable vedic act. Common ignorant people have always been sceptic about subtle and fine subjects. As a result thereof people following the Rishi tradition have always been subjected to many ordeals. It is also a notable fact that until recently only the foreigners subjected our tradition to ignorant criticism, but today these traditions are being subjected to severe onslaughts by Indians themselves. This is a result of ignorance, attachment, lack of self confidence and dogmatism. These four defects of intellect blind a man and ultimately lead him to mistaken and devastating paths.

The reasons of such tragic consequences is obvious. This section of people devoid of that basic understanding of subtle laws of nature insist on being convinced of the obvious. Such persons are not new to this age. There were people like *Charwak* etc., Who used to say that if *Shraddha* etc. could satisfy forefathers in other worlds when food etc. is offered in this earth, it would not be necessary to send any food with people going on long voyages. Some ignorant people have been trying to please *Nastic* critics by saying that *Shraddha* etc. have been invented by *Brahmanas* for their selfish ends. Allurement of the obvious and the ostensible proofs, ignorance of scientific laws of nature and lack of that basic essential called devotion has given birth to this scepticism.

Venerable Panditji has, in his treatise, entitled "Principles of Science of *Shraaddha*", elucidated this subject exhaustively. This runs into there volumes of four hundred pages each. He has stated in introduction to the first volume "It is not only our belief, but firm conviction, that if the readers will take the trouble of seeing this book on *Shraddha Vijnan* from begining to end, even from a critical angle, all their doubts regarding the act of *Shraaddha* will be removed". This is entirely correct.

Ignorance creates differance of opinions and differences of opinions create social confusion, lack of cohesion. Social confusion results in national weakness. And national weakness leads to national slavery and disaster.

This entire subject is dealt in four volumes of which only two have been published. These volumes are entitled as under:-

1. Principle of the Science of *Atma*
2. Principles of the Science of *Pitri* form
3. Principles of the Science of *Sapindya*
4. Principles of the Science of *Movement of Atma*

In the first volume, form of *Atma* has been elucidated from a scientific angle. There are two main facets of Atma: Indivisible and divisible. The relationship of body and Atma; Question of its moving into other "Loka" etc. have been treated on scientific basis in this volumes.

In the second section the basic essential called 'Pitra' has been explained. In the first section eight forms of *Atma* have been discussed and detailed. Of these eight forms, Mahanatma is the basis of these acts of *Shraddha*. There are eightyfour vital forces in Mahanatma which is based on *Somya Shukra*. It is for the satisfaction of these vital forces called 'Pitar' that acts of *Shraddha* are performed. This vital force Pitara is divided in three sections called *Adhyatma - Adhibhoot- Adhidaivata*, physical, material and vital respectively. All these forms have been elucidated in detail in the second section. Relationship of various seasons to various Pitars have also been discussed. Various extracts from *Shruti*, *Smriti* and *Purana* explaining and conforming the scientific principles related to it are included in this section.

The third section elucidates the expansion related to Mahanatma which begins from the "seed" or the basic man and extends upto and culminates in the seventh generation. What is the actual form of this "*Prajatantu*" extending to seven generation. How 'Pitra' Rina is repaid? What is the scientific form of Pitri Rina? Why the relationship of *Sapinda* ends after the seventh generation? What is the form of and scientific basis *Gotra*? Why marrige in the same *Gotra* has not been permitted in Indian traditions? All these interrelated questions have been explained in this section.

In the fourth section, scientific principles related to motion and movements of Karamatma have been enunciated. What is the form of these continuous – permanant – motion? Which are the spheres of Atma? Actions and their consequences in relation to Atma. All these subjects have been explained in detail in eight chapters of the fourth section. This is a short outline of a very significant part of this vedic litrature.

INDIAN HINDU AND HIS ENOTIONALISM

In this small book, we have reffered time and again to two terms. emotionalism and resolute conviction. These two terms are meaning ful and significant. It is not uncommon for sections of people who apparautely follow the paths of good to become victims of distress and of evil persons. Even George Bernard Shaw, a great man of modern times,blamed godness when he said "it shows how dangerous it is to be too good". This initials a reaction in good persons. They suddenly ask themselves what is the use and utility of doing any good and following the proper path.

For Indians, this is not a new problem. This question must have bothered *Arjun* during the age of *Mahabharat* and he must have asked Bhagwan Krishna,"Oh Lord!, what is this strange phenomenon. *Pandavas* are very gentle, very religious and honest. *Kauravas* are impertinent, devoid of devotion and dishonest. *Pandavas* follow the path of truth, Kauravas are worshippers of deceit. *Pandawas* are believers in straight forward behaviour and above-board action, *Kauravas* are cunning and trancherous!.

Arjun must have then asked. Oh Lord! Inspite of the fact that *Pandawas* have all good qualities and *Kauravas* have all bad qualities, Pandawas continue to suffer and *Kauravas* continue to get all pleasures of life.

Krishna's answer to this statement of Arjun can easily be summed up in two words. What was the cause of sufferings of Pandawas? *Enotionalism.*

What was the cause of happiness of Kauravas? *Resolute conviction.*

Emotional persons take all decision with others at the main point of consideration. A resolute person takes all decisions with himself as centre. Emotional person always ask – what others will think of it? Resolute person never decides anything in this manner. Policy of an emotional person always remains stationery irresspective of the fact whether his aim is achieved or not, resolute person keeps his aim in view and allows his policies to change accordingly. These are a few indicative differentiating charachterestics of emotionalism and resolute conviction.

Three thousand years of Indian decadeance are a direct consequence of emotionalism that has crept into this nation. Indians, and particulary the Hindus are suffering frnm this deadly charachteristic of emotionalsm and due to this weakness foreign aggressions have been consecutively successful. Proper understanding of these two words: *Nishtha* (resolute conviction, and *Bhawukta* (emotionalism) will unfold before us a significant aspect of the entire span of Indian history and will make our basic defect clear to us. It will also guide us in removing these defects.

Respected Panditji has written a four sectional work under the title "Indian Hindu and his emotionalism". This is a detailed analysis and elucidation of the subject based on Indian's original literature and its scientific subtlity. It is an illuminating, awakening and inspring work which holds in it the key to various problems that are causing trouble and unhappiness to man today. It also enunciates clear cut solutions based on natural truths proven by Science.

The first section has two main chapters, First chapter relates to a mythological narrative of *Arjun* and *Krishna* and formulates the form of emotionalism through its medium. The second chapter elucidates the form of universe according to vedic viewpoint. It deals with various aspects of creation and their observations by Indian *Rishis*'. It includes many technical vedic words and their meaningful definitions, which explain in themselves the the process of creation.

In the second section there are two chapters. The first chapter elucidates the form of resolute conviction and emotionalism and the second chapter deals with elucidation of "the form of Man".

This is followed by one appendix to second section, in which form of duties of man have been elucidated.

The third section has three chapters followed by an independent appendix.

The first chapter of the third section and sixth chapter of the series elucidate the form of *Dharma* and *policy* (Niti). The seventh chapter deals with the form of *Shweta Kranti* (white revolution). Form of Indian communism has been elucidated in the eighth chapter.

Ninth and tenth chapters are appendix to the third section. In the ninth chapter pronouncements of white revolution have been analysed. The tenth chapter deals with aim and purpose of independent action.

The fourth section has four chapters. Eleventh chapter deals with form of time, space and direction. Twelvth chapter deals with elucidation of the form of *Prakriti* (nature) and *Purush.* Thirteenth chapter deals with the elucidation of *Yoga Kshem* (livihood) and popular principles of resolute conviction.

Spread over nearly teree thousand pages this work is bound to prove useful and iluminating to all men of this land and contains in it seeds of sweeping revolution of the individual.

Apart from the series, there are indifferent volumes which deal with and throw light on various aspects of basic Indian literature from a scientific angle. Two volumes of Purana Rahasyai (meaning of Purana) are very significant. Purana are not mere mythology, as some ignorants have come to belive. Eighteen scientific subjects have been dealt in Purana and they have become meaningless to us because we have forgotten their basic concepts and traditional meaning.

Message of Shweta Kranti (the white revolution), mysteries of Agnirahasya, History of India, Science of the form of Sandhya, introduction to form of vital forces, Form of vedas. meaning of the words Vijnan (Science) from Indian viewpoint and some other volumes are supplimentary literature.

CONCLUSION

Before we conclude this note, it is appropriate and relevant to review the central idea of my submission. This review is directed at ourselves and is intended to awaken us.

Freedom from foreign domination has made this question pertinent whether we shall become self-dependent or not. To become self-dependent, it is necessary to know ourselves. It is proper to become acquainted with our own 'form'. This task has become difficult due to various factors. The most important and fundamental reason of our decadence and stagnation is the dependence of Indian intellectuals on the rulers of the day. Wherever a particular person, group, community or race was successful in capturing and occupying seat of power, the scholars diverted all their energies in satisfying the conception and notions of the rulers. This became possible because they had subdued their self by ignoring the basic traditions, literature and cultural practices of this land. The intelligentia become engaged only in intellectual jugglery. *Rajarishi Manu*-propounder of Human Dharma has given two significant advice to Indian Brahman. Firstly, he should study vedas with its six auxiliary units, without seeking for "utility" or 'reason' for it. Secondly Brahman should always welcome insult and should recoil from honour; just as one recoils from poison. These two-guiding principles are meaningful and are directed to keep *Brahamans* stead-fastly devoted to his national duty without any wavering or weakness. Desire for ease and comfort was the other contributing factor of our decadence. We have not been able to free ourselves from the deadly grip of this weakness. Everywhere there is demand and desire for less work and more rest. Less work has become one of the criterion of human progress. Providing rest to people has, therefore, become primary and progress has become secondary. This is because all emotional people consider agreeable things as cause of happiness and disagreeable things as cause of unhappiness. While man is the only being who can comprehand the future consequences of his action, emotionalism is making this aspect of his personality most insignificant and weak. Emotional man is impressed and influenced by the obvious and immediate and is not prepared to look to the causes and consequences of the past and the future. *Geeta* clearly says that real happiness is disagreeable like poison in the begining and pleasant like nectar in the end. And unreal happiness is like nectar in the begining and poison in the end.

This race for ease and agreeable comfort coupled with condescension to state diverted the Indian man away from study of *Veda, Purana and Smiriti*, the basic and original Indian literature. It gave rise to philosophers, then to literaturers, scholars, reformers, leaders etc. who sucked all life-giving essence of Indian nation and reduced it to skelton. *Dharma* was reduced to a sectarian religion and culture was construed to mean a bundle of superstitious practices. Whenever anybody asked the reason of a particular practice he was branded a non-believer and condemended.

Introduction of the British system of education completely alienated a large number of Indians from their traditions and they have become so de-indianised that neither Indian language nor India's tradition appear to them to be worth a penny. Quite a large number is unable, another section incapable and yet another unwilling to turn their eyes inwards and see India.

India's social organisation has been completely shattered. The traditional system was such that every one performed his duty to society and did not make his duties a source of earning money. The whole context has changed today. Duties of a man have become his source of livelihood, he is bound to become negligent and irresponssible in the end.

Our system of education has suffered the same fate. The British invented their system with the express purpose of manufacturing clerks. We are simply following them and wherever some changes have been introduced they have resulted in worse because our policymakers in the field of education have no control over them. By imparting multipurpose education attempt is being made to produce cobblers, smiths, artisans etc. on a large scale. This is resulting in lowering of standards on the one hand and uprooting of the traditional people engaged in these vocations. While there is dissatisfaction allround, a quick reply to all critism is political abuse-give a dog a bad name and then hang it.

Our families are a scene of disorder and chaos. New laws, intended to cater equality to all, are making everybody equal in sorrow and distress. Disintergration of family is depriving the average educated Indian of all bliss in life and inspite of all ostansible demonstrations of happiness, it is easy for any one to look beyond the dry smiles and find emptiness and distress.

A pecular vicious circle of increasing dissatisfaction can be demonstrated by one example. Now, because ours is a free society, every one is free to choose whatever profession he likes. What is the result? Say, some one opens a restaurant and makes profit. Others are attracted towards it, because they are now convinced that running a restaurant is a paying proposition. Every one runs after it. Some restaurants are opened in quick succession resulting obviously in over-crowding and ultimate loss to all. To make good this loss short cuts are invented. These short cuts can be nothing but harmful, corrupt and immoral practices. This, then, is the consequence of socalled freedom to choose vocations.

Legal profession is overcrowded. Cities are packed with doctors. Thus lack of regulation in the beginning naturally ends in harm and sorrow to all. We are unable to face these problems squarely. We sidetrack them and continue to run in search of self-deception. While it is obvious that prices have gone up, dissatisfaction has increased, morals have fallen.

In short, individual is dissatisfied family is disintergerating, society has become chaotic and utimately nation is becoming weak. We continue to indulge in deceptive self-satisfaction of finding measures of progress and demonstrations of development, because we get a regular chit of praise from others. Lure of internationalism has made the highest amongst Indians immensely vulnerable to foreign influence. Every one of his decision is guided by only one factor: the international opinion-"What others will think of this". Thus international allurement is taking us on the path of willful imitation of the west.

We are unable to face these questions squarely because we have invented certain imaginary principles or we have adopted them by imitating the west, picking some from here and the others from there, and thus we have clothed our personaltity with those imaginary principles. If we throw away these principles, then our wordly form is likely to be adversely effected. Our imaginary prestige might also be influenced. So, it goes on and this process of nation's decadence has not stopped even after the Britishers have left us.

The so-called 'Cultural' celebrations are nothing but morbid manifestation of decayed mind and body. These can never be called 'cultural and Indian. If one wants to know the blissfull Indian cultural celebrations, he need not go far. Let him drop into any Hindu family and he will see the interminable flow of bliss through the medium of these functions.

It is our duty to observe this state of affairs and understand it. It is our firm faith that much that is happening today is due to ignorance. The Pandits, unable to satisfy our desire to know the Indian system and culturel frown on those who seek to know. They are unable to quench the thirst of knowledge, because they are themselves cut off from the scientific basis of Indian cultural and Dharma. Neither Indian iulture is based on superstition nor Dharma is sectarian. Both Indian culture and Dharma are universal. We can understand it only if we remove the dirt of ignorance which has accumulated in course of three thousand years. This is possible only when we seek the basic literature of India and make the cultural celebrations of India the basic foundations of our life.

One may ask? what about food and cloth? Should we neglect it: Indian tradition puts the ideal of "समाने वो हविषा जुहोमि " efore us (equality in food and comforts).

What does the Indian wish for his nation? Does he indulge in any sectarian thought? Here is the expression of his desires, imagination and ambitions.

आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायताम !
आ राष्ट्रे राजन्यः शूर इष्व्योऽतिव्याधी महारथो जायताम् !
दोग्ध्री धेनुः, वोढानड्वान् , आशुः सप्तिः !
पुरन्धिर्योषा !
जिष्णू रथेष्ठाः !
सभेयो युवास्य यजमानस्य वीरो जायताम् !
निकामे निकामे नः पर्जन्यो वर्षतु !
फलवत्यो न ओषधयः पच्यन्ताम !
योगक्षेमो नः कल्पताम् !
यजुः संहिता २२/२२/

We wish that Bhrahamans of this land may be enjoined with *Brahma Varchas* (intellegence and wisdom), rulers be brave and army dependable and flawless. We may have cows giving milk; bulls capable of carrying heavy loads, fast horses, efficient charioats and our women may look after our future generation with affection. The *Vaishya's* son may be social.

Regular rainfall may keep the fields green and thus livlihood of every one might go on.

We also wish:—

दातारोनोभिर्वद्धन्ताम् !
वेदाः, सन्तति रेव च !
श्रद्धा च मा नो व्यगमत् !
बहुदेयं च नोऽस्तु !
अन्नञ्च नो बहु भवेत् !
अतिथींश्च लभेमहि !
याचितारश्च नः सन्तुः !
मा च याचिष्म कश्चन !

There may be such persons in our nation who know Vedic essentials and our sons and daughters may act according to it and thus progress forward. Devotion may never disappear from the minds of our people. There may be abundance of food in our nation, our nations may always welcome distinguished guests. All other nations may ask our nation to give, *our nation may never ask anything from any nation.*

And today when our nation is threatend with disintergrating and dividing forces created by our own emotionalism and are weakning the nation, Let us conclude with the following hope.

सङ्गच्छध्वं—संवदध्वं--सं वो मनांसि जानताम् ॥
देवा भागं यथा पूर्वे सञ्जानाना उपासते ॥१॥
समानो मन्त्रः, समितिः समानी, समानं मनः, सह चित्तमेषाम् ॥
समानं मन्त्रमभिमन्त्रये वः, 'समानेन वो हविषा जुहोमि' ॥२॥
समानी व आकूतिः, समाना हृदयानि वः ॥
समानमस्तु वो मनः, यथा वः सुसहासति ॥३॥
—ऋग्वेदसंहिता १०/१९१/२,३,४, ।

(१)–हमारे राष्ट्र का 'गन्तव्यपथ' एक हो !	(सङ्गच्छध्वम्) ।
(२)–हमारे राष्ट्र की 'भाषा' एक हो !	(संवदध्वम्) ।
(३) -हमारे राष्ट्र के 'विचार' एक हों !	(सं वो मनांसि) ।
(४ –हमारे राष्ट्र की 'मननशैली एक हो !	(समानो मन्त्रः) ।
(५)–हमारे राष्ट्र की 'विधानसमिति' एक हो !	(समितिः समानो)।
(६)–हमारे राष्ट्र के 'मनोभाव' एक हों !	(समानं मनः) ।
(७)–हमारे राष्ट्र की 'प्रज्ञा' एक हो !	(सहचित्तमेषाम्) ।
(८)–हमारे राष्ट्र की 'गुप्तमन्त्रणा' एक हो !	(समानं मन्त्रमभिमन्त्रये वः) ।
(९)–हमारे राष्ट्र के 'आभ्यन्तर संकल्प' एक हों!	(समानी व आकूतिः)।
(१०)–हमारे राष्ट्र का 'केन्द्रबिन्दु' एक हो !	(समाना हृदयानि वः) ।
(११)–हमारे राष्ट्र का अन्तर्जगत्' अभिन्न हो !	(समानमस्तु वो मनः)

Let there be one path of our nation.

Let there be one 'Language of our nation.

Let there be one Ida' of our nation.

Let there be one "Method of thinking" in our nation.

Let there be one "Committee of legislation" in our nation.

Let there be one "Feeling" of our nation.

Let there be one "Intellect" of our nation.

Let there be one "Secret consultation" of our nation.

Let there be one "Inner determination" of our nation.

Let there be one "Central Point" of our nation.

Let the "Inner World" of our nation be indentical and on this basis.

Let there be equality in arrangements of food, clothes etc. and thus our nation may ever remain blissful.

OM SHANTI SHANTI

राष्ट्रिय संस्कृत संस्थान
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